

The Catholic Church
in
The City and Diocese
of
Richmond

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SACRED HEART CATHEDRAL, RICHMOND, VA.

Photo by Edyth Carter Beveridge.



HIS HOLINESS, PIUS X., POPE.



HIS EMINENCE, JAMES CARDINAL GIBBONS,
Archbishop of Baltimore, Fourth Bishop of Richmond.



HIS EXCELLENCY, MOST REV. DIOMEDE FALCONIO,
Archbishop of Larissa and Delegate Apostolic.



MR. THOMAS F. RYAN.



MRS. THOMAS F. RYAN

THE
CATHOLIC CHURCH

IN THE
CITY AND DIOCESE
OF
RICHMOND.

By
A PRIEST OF THE DIOCESE.

[Handwritten signature: F. J. Maguire]



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To The

Rt. Rev. Augustine Van De Vyver, D. D.,

SIXTH BISHOP OF RICHMOND,

THIS LITTLE VOLUME IS MOST AFFECTIONATELY DEDICATED, ON THE
SEVENTEENTH ANNIVERSARY OF HIS CONSECRATION.

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THE CATHOLIC CHURCH.

CHAPTER I.

THE CATHEDRAL OF THE SACRED HEART AND ITS DONORS, MR. AND MRS. THOMAS F. RYAN.—RECEPTION TO HIS EXCELLENCY, THE MOST REVEREND DELEGATE APOSTOLIC.—CORNER-STONE LAYING AND CONSECRATION OF THE NEW CATHEDRAL.

THE first movement towards the erection of a new Cathedral in Richmond, Virginia, had its origin in 1882. Bishop Keane, now the illustrious Archbishop of Dubuque, at that time presided over the See of Richmond.

At a meeting of prominent Catholics held in the basement of the Cathedral, on November 17th of the same year, means were proposed for the raising of the requisite amount for a fitting Cathedral. The movement met with some success, but after a few years, owing to the fewness of Catholics and the fact that, as a whole, the faithful possessed but little of this world's riches, the matter was dropped.

In the year 1901 Mr. and Mrs. Thomas Fortune Ryan, of New York, determined to erect, by their own generosity, the long-wished-for Cathedral. Accordingly, in the same year Mr. Joseph H. McGuire, an architect of well-known artistic taste, was selected to draw up plans for the new structure. His ideas were accepted, with the result that the Cathedral of the Sacred Heart became a reality, and stands to-day as a great and enduring monument to the generosity, the zeal, the piety of Mr. and Mrs. Ryan.

Nowhere else in the world, so far as we know, has a great cathedral been constructed by the sole munificence of one family. Their gift is, therefore, exceptional, unique, and one of singular magnitude.

Nor is the story of the Ryans' generosity to Virginia told with the unheard-of gift of a cathedral, for it has been through the magnanimous hand of Mrs. Ryan that various new churches and schools in different parts of the diocese have sprung into existence.

In beauty of location the new Cathedral is not surpassed by that of any other church in the country. The front portion of the lot on which it stands was purchased by Bishop McGill in 1865, the rear portion by Archbishop Keane in 1886.

The following detailed description of the Cathedral of the Sacred Heart has been kindly furnished us by Mr. Joseph H. McGuire, of New York, the eminent architect of the building:

The Cathedral at Richmond, with its accessories, occupies an entire square, fronting on Monroe Park. The plot is irregular, about 65 feet facing Monroe Park, 320 feet on Floyd avenue, 400 feet on Park avenue, and 223 feet at the rear, on Cherry street.

The Diocesan Houses are built on the rear end of the plot. The Cathedral is a domed and porticoed structure, in the Italian Renaissance style. The basement is of Virginia granite, the superstructure of Indiana limestone, with the roof of copper and unglazed green tile.

The exterior dimensions are as follows:

Extreme length	206 feet.
Extreme width	114 feet.
Height to ridge of main roof.....	71 feet.
Height of towers	112 feet.
Height to top of cross on dome....	144 feet from ground



SACRED HEART CATHEDRAL, RICHMOND, VA.
View from Lower Nave.

On plan, the church is in the form of a Latin cross.

Passing up the exterior ramps and steps, and through the portico, whose Corinthian columns are thirty-two feet high, the vestibule, or narthex, is entered. On either side of the narthex are the Baptistry and the stair-tower. Crossing the narthex, the church is entered. This consists of nave, aisles, transepts, and apse. Over the crossing of nave and transepts is placed the dome. The aisles are carried around the Sanctuary, to form an ambulatory, a feature not uncommon in some of the churches of Europe, but very rare in America.

The Sanctuary is separated from the ambulatory by elaborate wrought-iron grille-work.

At the ends of the transepts are semi-octagonal chapels, and additional chapels open off the aisles and the ambulatory. The Sanctuary itself is one of the largest in America (40 feet by 50 feet), and being raised four steps above the body of the auditorium of the Cathedral, will afford ample space for the imposing ceremonial of the Catholic Church, in full view of all the congregation.

The clerestory arches are carried upon monolithic marble columns, 18 feet high, set upon a 4-feet marble base. The walls are wainscoted in marble, and the floors are mosaic and terrazza. The ceiling is vaulted and deeply panelled, and, at the intersection of nave and transepts, rises into the dome, giving a clear height of 96 feet.

Under the apse, the entrance being by means of a monumental stairway off the ambulatory, is placed the crypt, with some fifty catacombs, niches for altars, etc.

The boiler rooms are under the morning chapel, which is entered from the ambulatory, and also directly from the street. The Sacristies adjoin the morning chapel.

The organ-loft is very spacious, and is placed over the entrance vestibule.

The Episcopal residence and the Rectory, as well as these buildings and the church, are connected by cloisters, thus enclosing a large garden.

The building is heated by indirect radiation, and is lighted by gas as well as by electricity, and many novel lighting effects are introduced.

Seating is provided for 1,150 people, but, upon special occasions, the church will easily accommodate twice this number.

All the furniture, including altars, pews, Bishop's throne, gas and electric fixtures, bronze work, font, etc., etc., was designed expressly for the building.

We are indebted to Mr. C. B. Brown, the constructor of the Cathedral's great organ, for the following complete description :

The organ was constructed at the factory of John Brown, Wilmington, Del., and erected by his son, C. B. Brown, and is, with few exceptions, a duplicate of the instrument built by Mr. Brown for the Cathedral at Savannah, Ga., Rt. Rev. Benj. J. Keiley, Bishop.

The Savannah organ is "Tracker Pneumatic," and this instrument has an extended console, with "tubular pneumatic" action.

The handsome case was designed by the architect of this Cathedral, Mr. Joseph H. McGuire, New York City.

This instrument contains 47 speaking registers, representing 3,016 pipes, 7 couplers operated by pistons under their respective manuals, 19 accessories and pedal movements, including 5-horse power electric motor and "kinetic blower" to furnish wind; also "crescendo pedal," controlling entire organ, bringing on registers in order of strength, the reverse motion cancelling registers in the inverse order of actuation.

A unique feature is the use of "TABLETS" over the swell organ keys, in place of the usual drawstops at ends of key-boards, making organ much more easily controlled, and *is by far the most satisfactory method of manipulating tonal registers known in the art of organ building.*

The console is extended in front of the instrument, so that the choir can be placed between it and organ, therefore directly under the control of organist.

No labor or expense has been spared in the manufacture of this organ to make it equal to any instrument of its size, but all that skill and taste can devise has been done to accomplish this result.

The "VOICING" has been completed in the Cathedral personally by the builder, thereby securing best accoustic effects.

The "string" tones are perfectly prompt in speech, the "diapasons" rich, bold and majestic, the "flute" work characteristic, the "reeds" bright and orchestral in forte work, and full organ powerful and dignified.

It will be interesting to know that the pipes range from thirty-two feet tone to higher notes, which are not more than three-eighths of an inch in length.

There is about five miles of tubing, which connects the console to wind-chest and pipes in organ, yet the response to the touch is instantaneous.

SPECIFICATION OF ORGAN.

Compass of Manuals CC to C.	61 notes.
Compass of Pedals CCC to F.	30 "

GREAT ORGAN.

1. Double Open Diapason, Metal.....	16 feet.	61 pipes.
2. Open Diapason (Major), Metal.....	8 "	61 "
3. Open Diapason (Small scale), Metal..	8 "	61 "

THE CATHOLIC CHURCH,

4. Viol d'Orchestra, Metal.....	8 feet.	61 pipes.
5. Doppel Flote, Wood	8 "	61 "
6. Dulciana, Metal	8 "	61 "
7. Quint, Metal	6 "	61 "
8. Harmonic Flute, Metal	4 "	61 "
9. Octavo, Metal	4 "	61 "
10. Octavo Quint, Metal	2 2-3 feet.	61 "
11. Super Octavo, Metal.....	2 feet.	61 "
12. Mixture, 4 Ranks, Metal.....		244 "
13. Trumpet, Metal	8 "	61 "
14. Clarion, Metal	4 "	61 "

SWELL ORGAN.

15. Bourdon, Wood	16 feet.	61 pipes.
16. Open Diapason, Metal	8 "	61 "
17. Echo Salicional, Metal	8 "	61 "
18. Aeoline, Metal	8 "	61 "
19. Voix Celesto, Metal	8 "	61 "
20. Stopped Diapason, Wood	8 "	61 "
21. Fugara, Metal	4 "	61 "
22. Wald Flute, Wood	4 "	61 "
23. Dulcet, Metal	3 "	61 "
24. Flautina, Metal	2 "	61 "
25. Dolce Cornet, 4 Ranks, Metal		244 "
26. Contra Faggotto, Reeds	16 "	61 "
27. Cornopean, Reeds	8 "	61 "
28. Oboe and Bassoon, Reeds	8 "	61 "
29. Vox Humana, Reeds (in double box)...	8 "	61 "

CHOIR ORGAN.

30. Lieblich Gedacht, Wood	16 feet.	61 pipes.
31. Geigen Principal, Metal	8 "	61 "
32. Melodia, Wood	8 "	61 "
33. Dolce, Metal	8 "	61 "
34. Quintadena, Metal	8 "	61 "
35. Rohr Flote, Wood	4 "	61 "
36. Violina, Metal	4 "	61 "
37. Concert Piccola, Metal	2 "	61 "
38. Clarionet, Reed	8 "	61 "
39. Unda Maris, Wood	8 "	61 "

PEDAL ORGAN.

40. Contra Bourdon, Wood	32 feet.	30 pipes.
41. Double Open Diapason, Wood.....	16 "	30 "
42. Violone (Augmented), Metal	16 "	30 "
43. Bourdon, Wood	16 "	30 "
44. Violincello, Metal	8 "	30 "
45. Bass Flute, Wood	8 "	30 "
46. Principal, Metal	4 "	30 "
47. Trombone, Reeds	16 "	30 "

COUPLERS AND ACCESSORIES.

48. Great to Pedal Coupler.	54. Swell Super Octave Coupler.
49. Swell to Pedal Coupler.	55. Tremolo to Swell.
50. Choir to Pedal Coupler.	56. Tremole to Choir.
51. Swell to Great Coupler.	57. Crescendo Indicator.
52. Swell to Choir Coupler.	58. Wind Indicator for Organist.
53. Choir to Great Coupler.	

COMBINATION AND PEDAL MOVEMENTS.

59. Great Organ Forte with Appropriate Pedal.
60. Great Organ Mezzo with Appropriate Pedal.
61. Great Organ Piano with Appropriate Pedal.
62. Swell Organ Forte with Appropriate Pedal.
63. Swell Organ Mezzo with Appropriate Pedal.
64. Swell Organ Piano with Appropriate Pedal.
65. Choir Organ Forte with Appropriate Pedal.
66. Chbir Organ Piano with Appropriate Pedal.
67. Balanced Swell Pedal.
68. Balanced Crescendo Pedal.
69. Reversible Pedal to Great.
70. Electric Motor.
71. Kinetic Blower.
72. Motor Starter.
73. Full Organ Pedal.

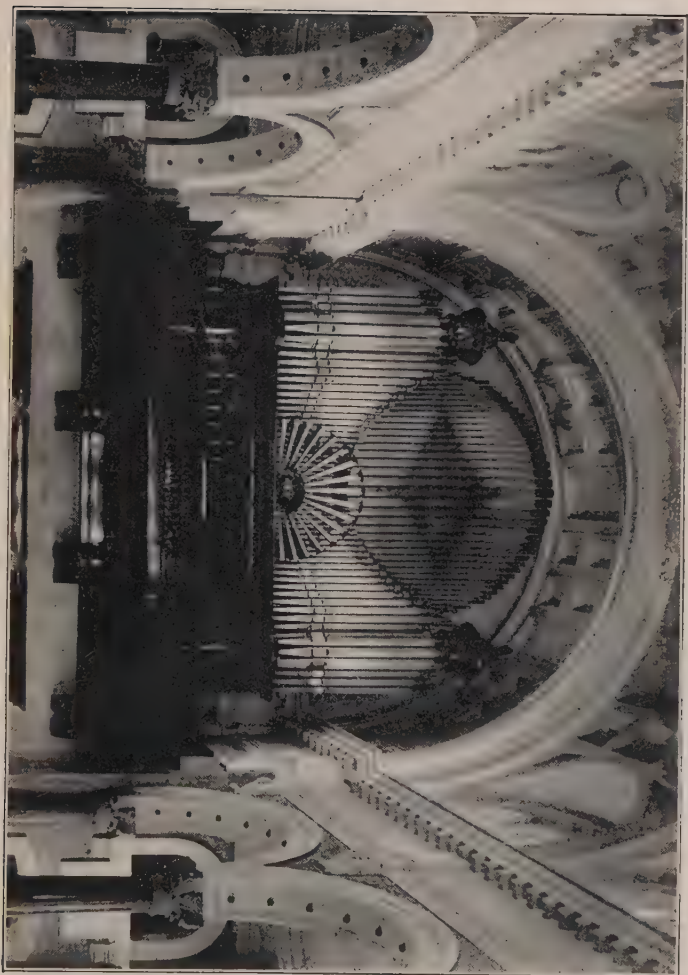
After having viewed the Cathedral in all its parts, let the visitor, before passing out, stand for a moment at the end of the nave, and let his eye sweep forward and up-

ward, and endeavor to take in the superb beauty of the edifice. Nave, transepts, dome, white arches, marble pillars and altars, all form to him a most agreeable combination. If he permits his thoughts to be in keeping with the scene, he will be, as it were, lifted out of himself by the beauty, the power, the majesty of the strikingly handsome and ever-inspiring House of the Living God. He will discover, too, that, owing to the bold, yet harmonious quality of its Romanesque architecture, the artistic beauty of the CATHEDRAL OF THE SACRED HEART will grow upon him with each subsequent visit.

The consecration of the new Cathedral of the Sacred Heart promises to far eclipse any Catholic ceremony heretofore held in Virginia. It is to take place on Thanksgiving Day, Thursday, November 29, 1906. The occasion will bring together an assemblage of church dignitaries greater than the Old Dominion has ever before beheld on her historic soil.

His Excellency, Most Reverend Diomedé Falconio, Archbishop of Larissa and Delegate Apostolic to His Holiness, Pius X., will most graciously perform the elaborate ceremony of consecrating the new Cathedral. The Catholics of Virginia feel singularly honored to have an illustrious representative of the great reigning Pontiff, the same representative who more than three years ago laid with religious pomp the corner-stone of the edifice,—now complete what was then begun—by his solemn consecration of the majestic Cathedral of the Sacred Heart.

The hearts of Virginians will likewise swell with pride when they behold, on that great day, within the rails of the Cathedral's sanctuary, Richmond's former beloved Bishop, now America's greatest churchman, James Cardinal Gibbons, Archbishop of Baltimore.



GRAND ORGAN IN NAVE.

And to add to the joy caused by the presence of the two most illustrious personages of the Church in America, the sons and daughters of Virginia will have the happiness of gazing on the face and hearing the eloquent voice of another of her most beloved and distinguished bishops, Most Reverend John J. Keane, D. D., Archbishop of Dubuque.

It will likewise be a source of no little pleasure to the Right Reverend Bishop, to the clergy and laity of the diocese to welcome, along with the other distinguished Archbishops and Bishops, two more beloved sons of the Old Dominion, who, by the grace of God, now wear the purple, the Right Reverend Benjamin J. Keiley, D. D., Bishop of Savannah, and the Right Reverend Dennis J. O'Connell, D. D., Rector of the Catholic University of Washington.

We have referred to the fact that the corner-stone of the Cathedral of the Sacred Heart was laid by His Excellency, the Most Reverend Diomedea Falconio, Archbishop of Larissa and Delegate Apostolic. The event occurred on Thursday, June 4, 1903. The previous evening His Excellency was officially received into the diocese.

The coming of His Excellency, Archbishop Falconio, marked the first public entry into Virginia of a Delegate Apostolic to the Holy See. The occasion had been looked forward to with eagerness by all the people, and when it came off the ceremony was pronounced the most imposing that ever occurred in the old Cathedral.

The beautiful detailed description of the ceremony which appeared in the Richmond *Times-Dispatch*, written by Mr. Joseph Geisinger, now city editor of that paper, under date of Thursday, June 4, 1903, is as follows:

“Amid a scene of beauty and splendor, His Excellency,

Diomede Falconio, Archbishop of Larissa and Delegate Apostolic of the Holy See to the United States, made his entree into Richmond last evening and was formally received and welcomed by the Catholics of the city, assembled in the Cathedral.

"To the hundreds of people who filled St. Peter's the occasion was an inspiring one. The brilliantly lighted church was crowded with a congregation of brilliantly dressed people—men, women and children; the sanctuary was thronged with cassocked acolytes and priests; three or four bishops were present, with other clerics of almost equal distinction. Upon the episcopal throne, over which were draped the papal flag and the Stars and Stripes, caught together with the American eagle, sat the eminent prelate in whose honor the assembly had gathered.

"While he thus sat, arrayed in the gorgeous robes of his high office, the Bishop of Virginia, speaking for himself and his clergy, and a prominent Richmond citizen, speaking for the laity, formally welcomed the delegate, the immediate representative of His Holiness, the Pope, into their midst. To both addresses His Excellency made suitable response, invoking the blessing of Almighty God upon the faithful congregated before him and upon the Catholics of Virginia in general. The Holy Father at Rome, he declared, would be glad to learn of the success of the Diocese of Virginia, and of the beautiful Cathedral they are just beginning to build. The delegate paid a gracious compliment to the gentleman who spoke for the laity when, at the conclusion of the welcome address, he called the speaker to him, extended his hand, and requested the manuscript of the speech.

"At the conclusion of the exercises in the Cathedral the entire party of clergymen repaired to the residence of

Dr. George Ben Johnston, where a delightful informal reception to the delegate was extended. The Governor of the State and the Lieutenant-Governor were present, with several prominent Protestant ministers and a number of the most prominent citizens of Richmond. There was no speaking or formality of any sort, but simply a pleasant intermingling and hand-shaking and chatting.

"Monsignor Falconio came directly from Washington, reaching Richmond about 7:15 o'clock in the evening. Along with him from the Capital City came the Right Rev. Dr. O'Connell, Rector of the Catholic University. The two were met at Ashland by Bishop Keiley, of Savannah, and the Very Rev. Father Bowler, Vicar-General of the Diocese of Virginia, both of whom went from Richmond to attend them. The party drove directly from Elba to the episcopal residence.

"Long before the arrival of His Excellency people had begun to gather at the Cathedral. A committee from the Knights of Columbus was in charge of the church, acting as ushers and otherwise directing things until the procession entered. The choir, specially trained for the occasion, held a brief rehearsal and then filed into their places. Before the exercises began the entire church was practically filled with all of the best known Catholics in the city.

"After forming in a body in the episcopal residence the procession of altar boys and clergy, in cassock and surplice, brought up in the rear by the bishops and finally by the delegate himself, marched through the street into the church. Bishop Van De Vyver met them at the door and then the whole marched slowly up the main aisle. First came the cross-bearer, then acolytes, then altar boys and finally priests. Behind the latter were Bishop Van

De Vyver, Bishop Keiley, Bishop Donahoe, Monsignor O'Connell and others. Last of all came His Excellency followed by four altar boys, who acted as train-bearers.

"The stately march up the aisle was made to the strains of *Ecce Sacerdos Magnus* sung by the choir. The procession entirely filled the sanctuary, which was finally reached, and the scene there was a beautiful and splendid one. The main altar was brilliantly lighted and beautifully decorated with flowers, and the shining brass of the candle sticks and the altar rail and the other appointments sparkled and shone in the bright light. The robes of the clergy and the altar boys were in beautiful harmony with the other elements of the scene, culminating in the gorgeous apparel of the delegate, who sat upon the episcopal throne decorated as described.

"Assisted by some of the clergy, His Excellency mounted the altar and went through with certain preliminaries, the priests making responses. Then he was escorted to his seat, and Bishop Van De Vyver arose to speak. He stood in front of the main altar facing the delegate. He said:

"Your Excellency,—Language can scarcely express how singularly honored I feel to-night in welcoming Your Excellency into our midst. Welcome, both in my own name and in that of my clergy, than which none is more devoted to the interests of God and His divinely-established Church.

"Proud, indeed, are we to have Your Excellency with us to-night, not only because of your eminent talents, your profound learning, and your many virtues, but also because you come to us as the honored apostolic delegate of the greatest of living men. We are happy to lay at your feet the testimonial of our obedience and loyalty to the vicar of Christ, the illustrious Pontiff, Leo XIII., whom the whole world honors and reveres.

“Truly, Your Excellency, do my clergy and people feel that the great event at which you are so graciously to officiate will mark a new and glorious epoch of progress for Catholicity in Virginia.

“A brief statement concerning the growth of the Church in these parts may not prove uninteresting to Your Excellency. A little more than fifty years ago, when the Diocese of Virginia formed what are now two distinct States, it contained but six priests, seven churches and three schools. Only three cities were so fortunate as to have the Holy Sacrifice celebrated each Sunday.

“Notwithstanding the fact that in 1850 West Virginia was formed into a new diocese, now, in the See of Richmond, proper, there are ten times as many priests as then, and, instead of seven churches, there are more than fifty. In place of three educational institutions in the State, now every parish of the diocese is blessed with its own parochial schools. Then there are in addition a college, several high schools and academies, industrial schools, infant and orphan asylums and other charitable institutions.

“Fifty years ago there was but a handful of Catholics. Now there are more than thirty thousand. In every portion of the State where there are gathered even but a few faithful souls, zealous priests have been sent to establish churches and schools, and thus propagate the Kingdom of Christ in this portion of the Lord’s vineyard.

“The growth of the Church in this State has the greater significance when we consider the fact that it has been brought about only in the face of the greatest of difficulties. One principal drawback towards any great increase in the number of Catholics has been the almost entire absence of Catholic immigration into the South. Unlike the more flourishing North, where thousands of faithful annually arrive from Europe, to swell the Catho-

lic population, here the growth in number results almost exclusively from the natural increase and conversions to the true faith, of which, thanks be to God, we have annually large numbers.

“‘However, under such apostolic and able leaders as a Whelan, a McGill, a Gibbons, a Keane, whose noble efforts were furthered by zealous and energetic priests, and loyal and devoted laity, the most formidable obstacles were intrepidly overcome. To have as bishops such champions of our holy religion was truly one of the greatest blessings for the Church in Virginia. And since the days of these illustrious leaders, it has been the constant endeavor of bishops and priests to actively carry into execution the work that they have marked out.

“‘In conclusion, let me say to Your Excellency that this day and the morrow will ever be memorable ones for the clergy and people of Virginia. We feel that by your coming an impetus has been given to the Catholic Church in Virginia that will be felt in the far distant future.

“‘I desire, then, in my own name and that of my beloved, loyal and zealous clergy, to offer to Your Excellency our heartfelt thanks, both for your presence here to-night and also for the gracious part you are to take in the ceremonies of to-morrow. Your condescension in paying us this visit shall, like the memory of your exalted and kind personality, ever remain unforgotten. Again, Your Excellency, a thousand hearty welcomes.”

“Immediately at the close of the bishop’s address, Mr. John C. Hagan, one of the most prominent Catholics of the city, was called forward to speak for the laity. The address by Mr. Hagan was one of the features of the evening. It attracted instant attention, and it received the decided approval of His Excellency. When Mr. Hagan had

concluded and was turning to leave the sanctuary, Monsignor Falconio called him forward, and as he knelt before him and kissed his ring, reached forward and took the manuscript of the address. The compliment was a gracious one, and furthermore a well-deserved one. In welcoming His Excellency, Mr. Hagan said:

“Following the example of our Right Reverend and dearly beloved Bishop, who has so beautifully and feelingly greeted you, on behalf of the clergy and religious of the diocese, it gives me very great pleasure indeed to welcome Your Excellency, not alone in behalf of the laity of this, our beautiful and historic city, but also in behalf of those who reside in every section of this grand old Commonwealth, from the clear waters of the Potomac to the border line of the old North State, and from the peaks of the Cumberland and Alleghany on the west to the surf-kissed shores of the ocean upon the east.

“Your Excellency has but to cast your eyes over this magnificent assemblage, composed of the flower of our womanhood and the cream of our manhood, and note their joyous, eager faces, expressing more eloquently than any words of mine the pleasure that fills their hearts in having you with us, and their sincere appreciation of your presence on this happy occasion, together with that great fealty, love and devotion that pulsates with every heartbeat for our great and glorious Pontiff, Leo XIII., whom Your Excellency so ably and graciously represents. Especially do we rejoice that Your Excellency, a personage representing the authority, dignity and policy of our Holy Father, the Supreme Ruler of the Universal Church, and Vicar of Christ on earth, has come to rejoice with us in our joy, upon the fulfillment of a long cherished hope, a dream of years, the commencement of the erection of an imposing temple to be dedicated to the worship of the liv-

ing God, made possible by the noble generosity of a Catholic layman, I am proud to say, a native Virginian.

“It seems to me peculiarly fitting that Your Excellency, who comes as the representative of the head of God’s Church on earth to this magnificent and glorious republic of ours, should visit us. For here was the cradle of American liberty. Here a Virginian by his eloquence aroused the colonies to action. It was a Virginian who penned the Declaration of Independence; it was a Virginian who exerted the greatest influence in the convention that framed the Constitution; it was a Virginian who led the armies to victory; it was a Virginian who first presided over the infant republic; and it was a Virginian, as the first chief justice, who made the Constitution a living instrument. And as our old State has given so freely of her brain and brawn to the cause of liberty, so has this dear old church, within whose walls we now stand, sent forth from its hallowed precincts those who have become famous in the hierarchy of Mother Church: a prince whose fame is world wide, His Eminence, the Cardinal Archbishop of Baltimore; that distinguished linguist and scholar, the late Right Reverend Bishop of Savannah, and his brilliant successor, the present Right Reverend Bishop of that diocese; His Grace, the saintly and lamented Archbishop of New Orleans; His Grace, the eloquent Archbishop of Dubuque; and, last, but not least, the present Rector of the Catholic University of Washington, who has filled with such distinguished ability every position to which he has been called.

“No doubt Your Excellency has observed that above your head we have entwined the flags of the Papacy and of our country, symbolizing, as it were, the two great virtues which abide in the heart of every true Catholic, the love of God and the love of country.

“When Your Excellency shall tell of your visit to our little flock to the great White Shepherd, who, from the Eternal Hills, watched over his fold with an untiring vigilance, sounding ever and anon through those marvelous encyclicals his notes of warning against the wolves of infidelity, materialism and anarchy; when, I repeat, you tell of this visit, I trust Your Excellency may say that nowhere did you find one who guarded his flock more wisely or with a more tender solicitude than our beloved Bishop; nor did you find priests more courageous and self-sacrificing than here; and though our numbers are not great, and few possess much of the world’s goods, we make up in enthusiastic devotion and unswerving loyalty to Holy Mother the Church, and that our principal aim is to realize in our lives the lessons he has taught us, and the high ideal Catholicity he has set before our eyes.

“We rejoice that Your Excellency has been selected by our Holy Father as his representative in these United States. We know and feel that all the interests of the Church, both spiritual and material, will prosper under your stewardship, and we pray God to give you health and strength to prosecute your great work, and that new honors may come to you as the years roll by; that you may live to see the realization of your dearest wish, the Kingdom of God more firmly established on earth.

“And now, Your Excellency, in conclusion, we trust you will enjoy your visit to us, and when you will leave you will take with you sweet and pleasant memories of our city and people, and a longing deep down in your heart to come back again.”

“The response made by Monsignor Falconio was appropriate to the occasion.

“In the course of his remarks the Delegate referred in

complimentary terms to the fine showing made in the report of the Bishop of Virginia, and he prayed God to grant that this progress might continue, that the Catholic people may be always united, and that they may obey the words of the bishops and the priests and thus cement this unity. The Holy Father, he declared, will be pleased to hear of this progress and of the love of the people for him, and he will likewise be pleased to know of the splendid Cathedral made available for the people of Richmond by the munificence of one Catholic family. He went into the history of the papal succession, bringing it up to the time of the illustrious Leo himself.

“By way of conclusion, His Excellency pronounced the papal benediction, carrying with it certain benefits. Then he conducted benediction of the Blessed Sacrament, and a few moments later the service was over. As the Delegate, accompanied by the other clergy, marched out the choir sang *Vivat Leo*. The crowd quickly dispersed, many of them waiting on the outside until His Excellency, accompanied by Bishop Van De Vyver, passed out on his way to the reception at Dr. Johnston’s.”

The following well-written and complete account of the Corner-Stone Laying of the new Cathedral of the Sacred Heart by His Excellency, Most Reverend Diomede Falconio, Archbishop of Larissa and Delegate Apostolic, is also taken from the *Times-Dispatch* of Friday, June 5, 1903, and is likewise from the gifted pen of Mr. Joseph Geisinger:

“Beneath the full fierce glare of a summer sun, thousands of people, many of them with heads bare, stood yesterday for an hour while prelates high in the councils of



SACRED HEART CATHEDRAL, RICHMOND, VA.
Altar and Sanctuary.

the Church of Rome placed upon the foundations of the great new Cathedral of Richmond the smooth white stone, cut and wrought years ago in the Garden of Gethsemane in the Holy Land.

"The sight was such as is rarely seen, and the like of it has never before been known in Richmond. But for the intense heat of the sun, which beat unrelentingly upon the unprotected heads of those gathered roundabout, the weather was perfect; the attendance, as might be imagined, was crushing; the service itself was admirably arranged and admirably executed, without hitch or jar. The evening closed with the long-awaited event performed in a manner most auspicious and most satisfactory to all.

"Long before the hour fixed for the opening of the service people began to congregate about the foundations of the church. In the cool shade of the trees of Monroe Park many of them sought refuge from the blazing face of the sun, but as many more braved the heat and stood forth during a long hour, awaiting the arrival of the clergy. As many women were there as men, and almost as many children as women. The majority of them were Catholics, but the great crowd included in it many of other denominations, clerics and laics. Various estimates as to the size of the crowd have been made from 2,000 to 10,000. Half of the latter number would probably cover the attendance, which was so scattered about as to defy attempts at approximation of its size.

"Shortly before 4 o'clock the party consisting of the delegates, the bishops, and one or two others drove up in carriages and entered the residence of Judge S. B. Witt, where they robed. A few moments later and one of the finest of the many fine scenes of the day was witnessed. Down the wide stretch of Floyd avenue from the Sacred

Heart Church, some four or five squares distant, came the procession of clergy and laity marching two by two along the sidewalk. From the distance the sight was a striking one. Perhaps a thousand men were in line, and when the first of them reached Cherry Street the end of the procession was just issuing from the church, four blocks away. The rear was brought up by about thirty priests in cassock and surplice, and about seventy-five altar boys, robed in the same manner, some of them with bright purple, which shone in the sun as they moved along. A cross-bearer bore a tall silver crucifix, which arose high above the heads of those surrounding it, and two acolytes carried lighted candles.

"At the residence of Judge Witt the procession halted and the line of men divided, permitting the clergy and the altar boys to pass down the middle. During this ceremony His Excellency, the Apostolic Delegate, in his gorgeous robes, surrounded by bishops in their purple rochets, appeared in the door of the house, making a most picturesque scene. When the last of the priests passed, the little group joined the procession. The men closed up again and brought up the rear.

"Proceeding without further delay the procession marched to the Cathedral and the exercises began. Throughout it all there was the same picturesqueness of effect, the same European flavor that characterized the beginning. Twice the procession passed entirely around the foundations, the bishops attending His Excellency, and the little group making up, as before, the little patch of rich color that made the scene so beautiful from the distance. At one moment they were gathered around a great white cross erected where the main altar is to be; at another they were passing slowly along the foundations,

blessing them; at another they were back again under the canopy engaged with the stone. The great throng gathered around; the stately and picturesque assembly of clergy and bishops; the green of the trees all about; the bright sky overhead, made the scene one of beauty which can scarce be reduced to words.

"One other striking fact should be noted in passing. Throughout the entire service there was present that thought of the patriotic Catholic, the existence of which some men choose to deny. On Wednesday evening the Stars and Stripes and the Papal flag were draped over the episcopal throne, caught with the American eagle; yesterday the trowel used in the ceremony was decorated with ribbons of red, white and blue, and the parchment scroll placed in the stone was tied in the same manner. English hymns were sung; the Governor of the State was present and the Mayor of Richmond. In his eloquent sermon the distinguished Jesuit made reference to the same ever-present thought, and spoke of the American flag, showing wherein Catholics were ready to die for their country's good and wherein they stood for all those things that made to the betterment of this great land.

* * * * *

"The entire service was over in less than an hour and a half, and the crowd quickly broke up and departed. Many tarried awhile to touch the stone or perhaps surreptitiously to snatch an infinitesimal portion of it which hung loosely to the block. Years in the future will see these crumbs of stone still in the possession of those who own them— invaluable trophies of the day. By all, in fact, the occasion will be remembered as one fitted to inspire the Catholic of devout mind. In days to come the Laying of the

Corner-stone of the great Cathedral will stand forth as one of the greatest events in the history of the Diocese of Virginia.

"The exercises began about four o'clock in the afternoon. Previous to this hour the Catholic men of the city, to the number of about a thousand, a great many of them representing the various societies, gathered in the basement of the Sacred Heart Church, there forming the procession above referred to. At this place also they were joined by the clergy and the altar boys, and the entire body marched down Floyd Avenue to Cherry Street, thence to Park Avenue, to the residence of Judge Witt, where it was re-formed as described. From there the parade marched to the site of the Cathedral and the dignataries mounted the platform erected for them, for the choir and for some specially invited guests. As the procession entered the large united choir sang 'Veni Creator.'

"The seventy-five altar boys, led by the cross bearer and the acolytes, and the men grouped themselves around. His Excellency, the Apostolic Delegate, was escorted to the special platform, where the corner-stone was placed. With him went Bishop Van De Vyver, Bishop Donahoe, the Right Rev. Dr. O'Connell and Bishop Keiley, who carried the trowel. The bishops were robed in their purple rochets, while the Delegate had upon his head the mitre, signifying the episcopal rank, and was robed in the alb, stole and cape. He carried in his hand the gold crozier, the sign of episcopal jurisdiction.

"Among the party on the platform were many prominent citizens of the city, including Governor Montague and Mayor Taylor.

"The first item of the programme was the address for the occasion, delivered by the able and eloquent Jesuit,

the Very Rev. Father William Pardow, of New York. First of all, Father Pardow knelt and received the blessing of His Excellency, and then he proceeded to speak. The sermon was a striking one, and it created a great impression. The speaker took as his text these words in the First Epistle of St. Peter: 'Behold I place in Zion a chief corner-stone, elect and precious. He that believeth in him shall not be confounded, but to them that believe not, a stone of stumbling and a rock of scandal' (1 Peter ii. 6).

* * * * *

"After the sermon the exercises proper began. The assembled priests chanted the Psalm, beginning, 'Quam dilecta tabernacula tua Domine'—'How beautiful are thy tabernacles, O Lord'—after which the Delegate made the sign of the cross over the stone, sprinkling it with holy water. Then the entire procession of priests and altar boys marched around the foundations about fifteen feet from the outside, the Delegate meanwhile blessing the interior of the church. At the place where the main altar is to be situated a large white cross had been erected, and the party of bishops, with His Excellency, halted there for an additional ceremony. During this exercise the priests chanted appropriate psalms. Meanwhile the big choir was singing a hymn in English.

When the party reached the platform again the stone was blessed a second time and the sign of the cross was made over it with the trowel. The long litany of the Saints in Latin was then intoned by His Excellency and the bishops, the responses being made in a loud voice by the clergy. The stone was then given its final blessing and was put into position. The metal box which was to go into it was opened. Upon this box, which is of copper, is inscribed the fact that the new Cathedral is to be called

the Cathedral of the Sacred Heart. The old Cathedral will be called St. Peter's Church. Permission to make this change in the name of the Cathedral had to be secured by Bishop Van De Vyver directly from Rome.

"In the box, which was finally closed and sealed, with a stone placed over the top, secured by mortar, were placed several copies of *The Times-Dispatch* and the *News-Leader*, coins of the year of different denominations, medals, and so on. There was also a parchment scroll, containing the following inscription in Latin:

"'In the year of Our Lord, 1903, in the month of June, on the fourth day, Leo XIII., being by Divine Providence, Pope; Augustin Van de Vyver, Bishop of Richmond; Theodore Roosevelt, President of the United States; Andrew J. Montague, Governor of Virginia; Richard M. Taylor, Mayor of the city of Richmond; in the presence of Augustin Van De Vyver, Bishop of Richmond, and many others of high dignity, both clerics and laics, and of all the Catholic societies of Richmond, before a large assemblage of Catholics and people of other denominations, the Most Reverend and Most Excellent Diomede Falconio, Archbishop of Larissa and Delegate Apostolic of the Holy See to these United States, laid, blessed and consecrated the corner-stone of the Cathedral, dedicated to the most Sacred Heart of Jesus, and by the illustrious Thomas F. Ryan, most munificently donated to the diocese.'

"His Excellency put the first mortar upon the stone and then a second march around the foundation was made. Upon this occasion the Delegate blessed the foundations themselves, or the exterior. He stopped at the transepts and gave them a special blessing. Returning to the platform he blessed the stone again and offered prayers that



THE CATHEDRAL OF THE SACRED HEART AND DIOCESAN HOUSES.

the Almighty would confirm all that had been done that day.

"The impressive service closed with one of the most impressive features of all. As His Excellency advanced to the edge of the platform the great throng before him knelt and received the papal blessing. The scene was a most striking one.

It was conceded by all that the occasion had been admirably handled. To the perfection of the arrangements much is due to the work of Mr. John C. Hagan and the fifty Knights of Columbus associated with him in the management of the platform.

"The long procession marched back to the Sacred Heart Church, and there disbanded. The clergy returned to the episcopal residence. His Excellency and the bishops also returned to this point. At 7 o'clock in the evening all of them repaired to Murphy's Hotel, where they took dinner."

The occasion of the new Cathedral's consecration is a most fitting time to give to the public an historical sketch of the Catholic Church in the City and Diocese of Richmond. The facts which are to follow are derived from authentic sources, and are the results of six years' labor.

The endeavor will be made to give an account of Catholicity in the Episcopal City and Diocese of Richmond, as complete as possible, from the earliest days to the death of Right Reverend Bishop McGill, the last amongst the deceased bishops of Richmond.

History can be properly written only after the demise of the principal characters who figure in its pages. Consequently, as all the bishops of Richmond after Bishop McGill's time, as well as most of the diocesan priests from his time on, are yet living, only a few of the more important events of later years will be touched upon.

CHAPTER II.

1526-1832.

EARLY MISSIONARIES.—RIGHT REV. PATRICK KELLY, D. D., FIRST BISHOP OF RICHMOND, 1821—1822.—SUBSEQUENT MISSIONARIES.

IN the summer of 1526, eighty-one years before the English settled at Jamestown, reliable Spanish documents bear testimony to the fact that the second place of Catholic worship within the present territory of the United States, the first being in Florida, was established on Virginia's soil, and most probably at the very place where the English made their settlement in 1607. John Gilmary Shea, the noted Catholic historian, in his "History of the Catholic Church in the United States," Vol. I., page 106, says: "Ayllon . . . sailed northward until he reached the Chesapeake. Entering the capes, he ascended a river, and began the establishment of his colony at Guandape, giving it the name of St. Michael, the spot being, by the testimony of Ecija, the pilot-in-chief of Florida, that where the English subsequently founded Jamestown."

As regards the Spanish documents bearing witness to the above, they are, according to the *New York Sun*, of comparatively recent discovery, having been entirely unknown, even to Bancroft himself.

The colony of Ayllon, which had come to Virginia on three vessels, consisted of 600 men, women and children, who brought with them horses and extensive supplies. Amongst the party were two Dominican Fathers—Rev.

Anthony de Montesinos, a celebrated preacher, and Rev. Anthony de Cervantes, with Brother Peter de Estrada.

As to what happened upon their landing, we have the words of Shea: "Houses were erected, and the Holy Sacrifice was offered in a temporary chapel by the zealous priests. Sickness soon showed itself, and Ayllon, sinking under a pestilential fever, died in the arms of the Dominican priests on St. Luke's day, October 18, 1526. Winter set in early and the cold was intense. Francis Gomez, who succeeded to the command, could not control the people. His authority was usurped by mutineers, who provoked the negro slaves to revolt and the Indians to hostility. It was at last resolved to abandon the country, and in the spring Gomez, taking the body of Ayllon, set sail for Santo Domingo, but the vessel containing the remains foundered, and only one hundred and fifty of the whole party reached Hispaniola."

"In the vessels that arrived in 1566," says Shea, "there came some Dominican Fathers, and Menendez (the Catholic governor of Florida and nominal governor of Virginia) sent two of them with Don Luis Velasco, the brother of the chieftain of Axacan, to the Chesapeake, with a captain and thirty soldiers for their protection. Menendez deemed it necessary to occupy the bay as the northern bulwark of Spanish power. His intention was, however, baffled, for the captain, pretending to have been prevented by storms, made his way to Seville."

Undismayed by his former failure, Menendez resolved to make another attempt at founding a Catholic colony in Virginia. Owing to his encouragement and protection, Father Segura, the Vice Provincial of the Jesuits, accompanied by Father Louis de Quiros and six brothers, set out for Virginia. Sailing from Saint Helena, August 5,

1570, they entered St. Mary's Bay (the Chesapeake), passed up the Potomac, and on September the 10th landed on Virginia's soil. They then journeyed south and formed a settlement on the banks of the Rappahannock River, at a point called Axacan. Here they erected a log building which served as chapel and home.

Don Luis de Velasco, an Indian of Spanish name, who had piloted the missionaries, rejoined his tribe, some miles distant, and did not return, as he had agreed to do. On February 14th, Father Quiros and Brothers Solis and Menendez, who had been sent by Father Segura to urge Don Luis to return, were treacherously attacked by a body of Indians under the latter and were all slain by arrows. On February 18th the Indians attacked the mission house and slew Father Segura and the remaining brothers, whose names were Brothers Linares, Redondo, Gabriel Gomez, and Sancho Zevallos. These were the first martyrs of the Church in Virginia.

Menendez, hearing of the slaughter of the missionaries, sailed for Axacan some months later and had eight of the murderers hung. Before death they were baptized by Father Rogel, who came on the vessel with Menendez. Thereafter for years to come the missions in Virginia had to be abandoned.

Lord Baltimore attempted to plant a Catholic colony in Virginia, and with that end in view even visited the State in 1629, but in vain. Owing to the exclusive religious laws of the Old Dominion he was reluctantly forced to abandon his project.

The Jesuit Fathers, who labored in Maryland, occasionally made excursions into Virginia, with the result that a considerable number of converts were made, as is inferred from a law passed by Virginia in 1641, by which Catholics

were excluded from public office under forfeiture of a thousand pounds of tobacco.

Mr. J. H. Whitty, an esteemed Catholic gentleman of Richmond, who for years has been collecting invaluable Catholic historical data, writes: "The Norfolk County, Virginia, records of September 15, 1687, show Father Edmonds, a Roman Catholic priest, arrested for marrying a couple, and on November 16, 1687, Father Raymond, at Norfolk, Virginia, arrested for saying Mass and marrying a couple.

"No doubt both these priests visited Williamsburg and ministered throughout that section of Virginia. These records show the Catholic mission priests present in Virginia at that early period, and they must have had successors up to the time of the arrival of the Abbe Dubois."

An attempt to establish a Catholic settlement in Virginia was made by Captain George Brent during the reign of James II. With three other English gentlemen he purchased thirty thousand acres of land between the Potomac and Rappahannock rivers, and obtained from James in 1687 the right of free religious worship for those who were to settle. Owing to the death of James, in 1701, the movement came to naught.

That Catholic priests also came from Maryland into Virginia during the years that followed is evident from orders issued for their apprehension.

During the early part of the eighteenth century certain Catholic families had formed a settlement on the south-side of the Potomac along Aquia Creek. Their place of worship was a chapel made of logs and dedicated to St. Mary, the Mother of God.

Documents show that during 1774 and probably the years immediately preceding, the mission at Aquia Creek

was attended monthly, and, in the face of great difficulties of journey, by some priest from Rock Creek, Maryland, who seems to have won renown by his apostolic labors. He made his little log church at Aquia Creek a kind of base of operations from which he extended his work into neighboring parts of Virginia.

Father John Carroll describing the condition of Catholicity in Virginia in the year 1785, four years before his consecration as the first American Bishop, wrote that not a single priest could be found in all Virginia. It was his opinion also that no Catholic families existed in the State at that time. Nor is the above condition of things to be wondered at when we take into account the existent religious laws, and the fact that within the whole area of the United States there were then less than fifty priests with only 25,000 of the faithful.

In the summer of 1791 the Rev. Jean Dubois, with a few other French priests and some members of the faithful, arrived in Norfolk. These had left their native land on account of the religious turmoil then rife in France. Father Dubois had in his possession letters of introduction from Lafayette to James Monroe, to the Randolphs and Lees and to other prominent Virginia families. Obtaining facilities from Bishop Carroll, he celebrated at Norfolk the first Mass said in Virginia after the Declaration of Independence, if we except the Masses offered during the fall and winter of 1781 in the French camps and on board the French ships—such Masses being said in thanksgiving for the surrender of the English at Yorktown.

With his letters of introduction Father Dubois came to Richmond, where he remained during the winter of 1791-92. The General Assembly being at the time of his

visit in session in the Capitol just built, invited the French priest to celebrate Mass in the hall of the House of Delegates. Thus was offered in Richmond for the first time the Holy Sacrifice of the Mass.

During his short missionary work in Richmond, Father Dubois obtained support by teaching French, he being taught English by a no less illustrious personage than the great Patrick Henry himself. Beside saying Mass in the Capitol, Father Dubois likewise preached, absolved and baptized in the same building. Amongst his converts was a distinguished member of the celebrated Lee family.

Leaving Richmond in 1792, probably during the late spring or early summer, Father Dubois did missionary work in various parts of Virginia and Maryland until 1794, when he was located at Frederick. Father Dubois' after career was full of events. In 1808 he founded Mt. St. Mary's College, and in 1826 was created the third Bishop of New York. In 1838 Bishop John Hughes, afterwards First Archbishop of New York, was appointed his co-adjutor. Bishop Dubois died at New York in 1842.

"Undoubtedly," writes Mr. J. H. Whitty, the Richmond gentleman to whom allusion has already been made, "the Abbe Dubois came to Richmond to start a permanent parish, and evidences point to one of his assistants at Norfolk as the first regularly stationed priest at Richmond.

"The exact date of his coming to Richmond cannot be determined, but he was certainly in Richmond in 1798, and his name was Father T. C. Mongrand.

"A law passed in 1798 required all aliens to be registered. In compliance with the same, Father Mongrand was the first registered alien at Richmond, Virginia. I

have handled his letter and made a *facsimile* of his autograph, which I give herewith:

J. C. Mongrand

“His letter was dated ‘Shillelah,’ December 18, 1798. He gave his age as fifty-four years, his place of nativity Tonnay, France; his occupation minister of the Roman Catholic Church; his place of residence ‘Shillelah.’ How long he had been residing there is a question. I am reliably informed that ‘Shillelah’ was the seat of Colonial Heath, a little below Richmond; that about that period there was a colony of foreigners thereabout, and possibly a larger Catholic community higher up in the town. Father Mongrand must have been succeeded by Father Xavier Michel, known to have been stationed in Richmond up to 1813.”

Father Xavier Michel (sometimes written Miguel), a former canon of Toulouse and now belonging to the Fathers of the Faith, was sent by Archbishop Carroll to Richmond in 1811. John Gilmary Shea, the great Catholic historian, evidently did not know of the records referring to the presence of Father Mongrand in Richmond, for he makes no mention of him in his excellent “History of the Catholic Church in the United States.”

Having no church, Father Michel officiated at Mass and other priestly functions either in private houses or rooms which he temporarily rented.

In 1813 Mr. John McElroy, afterwards Father McElroy, of the Society of Jesus, was sent to Richmond to assist Father Michel in winding up his affairs, preparatory to his (Father Michel's) entry into the same order. Shortly afterwards Father Michel left Richmond for Georgetown. In 1814, as we are informed by Bishop Bruté, he returned to Europe, whence he proceeded to the missions of China.

From 1813 to 1819 there are no known records of any particular priest who came to Richmond. However, it is certain that Mass was frequently said in Richmond during that period.

Beginning probably from the time of Father Mongrand and up until the establishment of the first place of Catholic worship in the city, the Holy Sacrifice of the Mass was celebrated at one time in a house on the southside of East Main street between Twentieth and Twenty-first streets; at another time in the old Academy on Eighth street, near Cary; then again in a room of the old Union Hotel on the southwest corner of Main and Nineteenth streets, and again in the house of Mrs. Sarah Purcell, mother of Mrs. John Purcell, lately deceased, on East Main street between Thirteenth and Fourteenth streets.

The priests who visited Richmond officiated at the last mentioned place for a considerable length of time. The room in which the Holy Sacrifice was offered was a parlor over a store. Here whenever the priest came, usually from Georgetown or Baltimore, would gather the handful of faithful Catholics. Besides the Purcells, the Picots, who were refugees of the insurrection of San Domingo, were prominent Catholics of that time.

A codicil in the will of Joseph Gallego, founder of the Gallego Flour Mills, who died in 1818, directs that "if the Roman Catholic Chapel should be continued" at the

time of his death to pay one thousand dollars towards its support.

The room or hall referred to above and known as "The Chapel" was the first permanent place of worship used by the Catholics of Richmond. It was located in the southeastern part of Hargrove's tobacco factory, a building which stood at or near the corner of Main and Twenty-seventh streets on the southside. The "Chapel" itself was about 125 feet south of the Main-street line.

Judge A. M. Keiley, in his interesting "Memoranda of the Catholic Church in Richmond," published in 1874, writes the following: "This (Hargrove's) factory consists of three parts: The old chapel building, on whose walls the plastering still stands, and two large additions, one to the west, the other to the north of this. The windows still indicate that it was intended for a public edifice, and I found an old negro on the premises who remembered to have seen the old pulpit in an outhouse, where it went to decay."

The "Chapel" above referred to was also known as "The Rocketts Church." It was constructed in 1812 by the Presbyterians, who, in 1815, sold the building, which was then leased by the Catholics for a number of years, it being the only place of Catholic worship in Richmond. Priests were frequently sent to officiate at this church, sometimes from Baltimore, but more often from Georgetown, and occasionally from Norfolk. Sometimes large bodies of Catholic sailors attended the Chapel. Hence it came to be also designated as "The Sailors' Church."

During the whole of the year 1819, Rev. John Baxter, a Georgetown Jesuit of great learning and piety, was located in Richmond and regularly celebrated Mass, preached and administered the sacraments in "The

Chapel." During 1820 and up to the fall of 1821, Rev. John Mahoney was stationed at Richmond as pastor.

In order that light may be thrown on the condition of Catholicity in Richmond, it is necessary for us to interrupt our regular narrative and say something of the church at Norfolk. To this purpose we quote here from the history of John Gilmary Shea (Vol. II., pp. 492-3): "The Rev. James Michel Bush had begun the erection of a church at Norfolk, but there were trustees there who claimed all control. When the Very Rev. Leonard Neale was sent to that place in 1799, he was disquieted by the scenes he witnessed at an election of trustees and their opposition to their pastor. He urged them earnestly to lay aside all such feelings and to unite heartily in completing the church which they had begun."

"The Rev. Michael Lacy (an Irish priest), who was at Norfolk in 1803, found a flock of less than forty families, a debt on the church of \$600, the fence around the church and graveyard already falling to decay, no residence for a clergyman, the adults indifferent to their Christian duties, so that he could effect good mainly by catechizing the children.

"He visited Baltimore and obtained from generous Catholics there and elsewhere means to improve the church, which he directed zealously until his death in 1815."

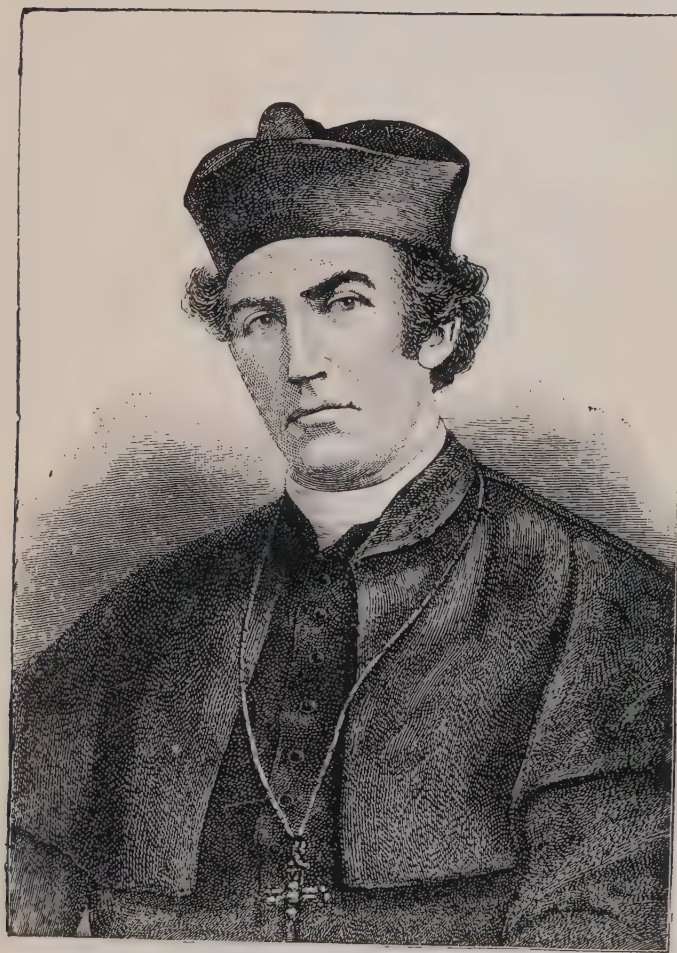
According to reliable tradition, Alexandria could boast of a log chapel and residence of a priest, whose name is unknown, even before the Church of Norfolk had been founded. It is known that Rev. Father Thayer was at Alexandria during the year 1794, and that in 1796 Rev. Francis Neale erected a church structure of brick on the northwest corner of the Catholic Cemetery. After some

four or five years the building referred to was abandoned, and a church with tower was erected by popular subscription on Chapel alley.

In 1820 the Catholics of Norfolk, being in larger numbers than were found in the entire remainder of the State, forwarded a petition to Rome for the erection of Virginia into a diocese. Accordingly Pope Pius VII., by a brief dated July 11, 1820, created the Diocese of Richmond and appointed as its first Bishop Rev. Patrick Kelly, at that time President of Birchfield College, near the city of Kilkenny, Ireland.

Bishop Kelly, then about forty years of age, was consecrated in the Chapel of St. Mary's Parish Church, Kilkenny, August 24, 1820. Departing from his native land, he arrived at Norfolk January 19, 1821. Although having the title of Bishop of Richmond, he selected Norfolk as his place of residence and the church there as his Cathedral.

The following account of the Catholic Church of Richmond is quoted from Judge A. M. Keiley's "Memoranda": "In the fall of 1821 Bishop Kelly sent Father James Walsh to Richmond to look after the flock here, and finding the Rocketts Church much too large for the congregation, he rented a room for a chapel on the ground floor of what was known as the Southgate Building, on the eastern side of Eleventh street between Broad and Capitol streets. The Southgate house occupied the whole of the short square between those streets." Mr. Southgate, the owner of the above building, was by birth a Scotchman, and was probably the most prosperous merchant of his time in Richmond. He presented the Catholics with a small organ, which they used in the Southgate Building, and later on in the small church, or rather chapel, located at Fourth and Marshall streets.



RT. REV. PATRICK KELLY, D. D.,
First Bishop of Richmond.

Bishop Kelly was handicapped at Norfolk by serious difficulties. Various troubles had arisen owing to the placing of the Norfolk Church in the hands of trustees, which was the cause of factions springing up within the fold. Then there were the financial questions to be solved. The Bishop opened a school and supported himself during his stay at Norfolk by teaching. At no time was he enabled to journey as far inland as Richmond. He was now convinced, as had been the Archbishop of Baltimore from the beginning, that the erection of Virginia into a diocese was premature. Accordingly the Bishop petitioned Rome to be relieved.

Bishop Kelly was transferred to the See of Waterford and Lismore, Ireland, in 1822. Before departing for his new mission he confirmed all the Catholic children he could find over eight or nine years of age. Bishop Kelly, accompanied by Father Walsh, who had ministered to the Catholics of Richmond, left Virginia for Ireland in July, 1822.

It will no doubt interest the readers of this sketch to know that there is in Richmond an aged Irish gentleman—Mr. David Canary, born in 1818—who remembers well Bishop Kelly after his return to Ireland, having been confirmed by him a few years before the Bishop's death.

The gentleman in question describes Bishop Kelly as a man of powerful build, of stern character, and renowned for his profound learning. Owing to his having been a Bishop in America, he was doubly esteemed by the faithful of Waterford and Lismore. He administered his new diocese with unflagging zeal until his death, October 8, 1829. After his departure Virginia was placed again under the administration of the Archbishop of Baltimore. The Catholics in Richmond were now occasionally visited

by Jesuits from Georgetown, and still more rarely by the hard-worked priest stationed at Norfolk. "Of these," says Judge Keiley in his "Memoranda, "the best remembered is Dr. Samuel Cooper, one of the most eloquent preachers ever heard in Richmond. This gentleman was born in Norfolk in 1769, and adopted the sea as his profession. While in Paris in 1807, during a severe spell of illness, his thoughts were directed to the subject of religion. . . . He embraced Catholicity, and resolving to seek a religious life on his return to America, entered the Seminary at Baltimore in September, 1808. After several years spent in study and travel, he was ordained August 15, 1819, and soon won great fame as a pulpit orator. In 1823 he said Mass and preached in Richmond, and again in 1827, and on both occasions created a profound interest in Catholicity." About this period the Catholics of Lynchburg, having become rather numerous, made a strong appeal to Archbishop Marechal, of Baltimore, for a resident pastor.

The account of Catholic missionary labors in Virginia during the next few years is best told in the excellent narrative of Judge Keiley, from which we have already copiously quoted: "In 1824 Rev. Thomas Hore, a zealous Irish priest, a native of Wexford, was sent to Richmond by Most Rev. Ambrose Marechal, the third Archbishop of Baltimore, with the view of establishing a permanent mission here. Renting a room on the east side of Fourteenth street, the second door north of what is now known as Exchange Alley, he opened a classical school for boys, and in the same room celebrated Mass on Sundays. As soon as he gathered his little flock around him he informed them of his intention to remain, and of his purpose to build a little chapel, however humble.

"Among the bequests of Joseph Gallego, to whom I have already referred, was a half square of land fronting on the southside of Marshall street, and extending from Third to Fourth streets, which he devised to trustees as the site of a Catholic chapel. Father Hore took possession of this lot, and built thereon a little wooden edifice about thirty by forty feet in size, which in 1825 was dedicated—the first building ever erected in Richmond surmounted by a cross. Regularly during the three years that followed Father Hore ministered to his flock in this church."

Father Hore rented as his residence a house located on the corner of Third and Marshall streets. A back gate opened from the house lot into that of the church, which fronted on Fourth street. The exact location of the church was the spot now occupied by the laundry attached to St. Joseph's Asylum.

The writer has oftener listened with absorbing interest to the narrative of that staunch Catholic and refined Christian lady now departed this life, Mrs. Mary Ahern, born in 1816, concerning the Church of Richmond in the earlier days. She tells of how Mr. John Ahern, her husband, a well-known pillar of the church in his day, used to serve the Masses of Father Hore in the chapel on Fourth street. The chapel was about the size of a large room. It contained a gallery. When divine services were held the little building would be only about half filled, so small was the number of faithful at that time. Mr. Ahern describes Father Hore as a man of most kindly disposition, who often loaned him religious books to read.

For a while Father Hore also attended Old Point Comfort, but on account of the fewness of Catholics there he soon relinquished that mission.

During Father Hore's time the Catholics of Richmond began an unsuccessful movement for the erection of a fitting church and for better provision for the support of the resident pastor. The Catholics were poor, the only person of means, Mr. Chevallier, having returned to France. Both Father Hore and Father Delaney, of Norfolk, who was consulted, expected little success from the movement.

On account of ill-health Father Hore left Richmond and returned to Ireland in 1828.

He was succeeded in the pastorate of Richmond by a pious German priest filled with zeal like himself, the Rev. James Hoerner.

During the middle or late fall of 1828, Archbishop Whitfield, of Baltimore, visited Martinsburg and then Richmond. Never before had a Catholic bishop set foot in the Virginia Capital. His visit must have doubtless made a great impression on both the Catholic and non-Catholic residents of the city. After administering to the spiritual wants of the faithful of Richmond the Archbishop proceeded to Norfolk, where he found Catholicity in a much more flourishing condition. Whilst at Norfolk he confirmed one hundred and thirty-eight persons.

In a letter published in the "Annals of the Propagation of the Faith" (A. D. 1830, IV., 245), he states that throughout Virginia but four priests could be found, and these scarcely able to subsist, and that in Norfolk, the chief Catholic town, the number of the faithful did not exceed six hundred souls. Of the four priests referred to two were stationed at Norfolk, one at Richmond and one at Martinsburg.

In 1830 Father Hoerner left Richmond to take charge of the mission at Wheeling, there being a considerable

Catholic population in that city. During the two following years several priests made short visits to Richmond. Of these Rev. Father Schreiber made the longest stay, being appointed the regular pastor and remaining until the coming of Rev. Timothy O'Brien. Father Schreiber came from Baltimore. One of Richmond's oldest inhabitants states that he had compiled there a small book of hymns for children. In Norfolk the Rev. F. Van Horsigh, the pastor, had finished the building of his new church and had dedicated it in July, 1831.

Archbishop Whitfield, in an interesting letter dated September 16, 1832, and published in the "Annals of the Propagation of the Faith" (V., 721), says: "I have sent a zealous missionary to Virginia. This priest has traversed the State; he has found the Protestants everywhere ready to hear him; they offered him their churches, their town halls and other public buildings, inviting him to preach there. . . . How unhappy it is to be unable to send missionaries into a State which is as large as England! There is no doubt that if we had the laborers and means, prodigies would be effected in that vast and uncultivated field."

On the first Sunday in May, 1833, Archbishop Whitfield had the consolation of dedicating at Harper's Ferry the imposing church which had been erected on a picturesque and commanding site.

CHAPTER III.

1832-1850.

REV. FATHER TIMOTHY O'BRIEN—ST. PETER'S CHURCH, RICHMOND, THE OLD CATHEDRAL.

WE now come to speak of one of the most interesting epochs in the Catholic Church of Richmond, the time of the Rev. Timothy O'Brien. Outside of the work done by the different bishops of the diocese, the Catholic Church of Richmond owes more to Father O'Brien than to any other one man. This statement is made without the fear of contradiction, and will be acceded by all who investigate the matter. Besides praising his administrative ability, Judge Keiley in his "Memoranda" speaks of him as a man of "tireless zeal, devoted piety and varied talents." He refers to him as a "courageous and beloved priest. His name and memory," he says, "will ever find a warm place in the grateful hearts of our people."

Father O'Brien was sent by the Archbishop of Baltimore to Richmond in the spring of 1832. In the language of Very Rev. Henry F. Parke, in his notes of the Virginia missions, he devoted to Richmond "the labors and self-sacrifices of eighteen eventful years." If we except the fruitful years of the present beloved Bishop and former pastor of the Cathedral, and those of Bishop McGill, Father O'Brien labored at St. Peter's during a greater number of years than any other priest or bishop.

Father O'Brien took up his residence in the little house rented on the corner of Third and Marshall streets, his congregation continuing to use the chapel situated on



ST. PETER'S CHURCH, RICHMOND. (THE OLD CATHEDRAL.)

Fourth and Marshall streets. During the year of his arrival a cholera epidemic broke out in Richmond and swept off many inhabitants of the city. By his devotion to the sick and his unselfishness, he won the hearts of people of every creed in Richmond.

What took place on Father O'Brien's coming to Richmond is best told by Judge A. M. Keiley in his "Memoranda": "Father O'Brien found on his arrival that a suit instituted many years before to test among other things the validity of the charitable bequests of Mr. Gallego's will had been decided adversely to those bequests (February, 1832), and both the gift of the Marshall street lot and of \$3,000 left to aid the construction of the church were pronounced void by the highest judicial tribunal in the State, and the church was not only without a lot, but had only a doubtful title to the building on it. Nothing daunted by this reverse, he resolved to make at once a beginning towards the construction of a church larger, costlier and more centrally located. Convening his little flock, he communicated his plans and began at once a collection.

"As soon as his stout faith saw the way clear, Father O'Brien bought a suitable site on the northeast corner of Grace and Eighth streets, and continuing his appeals for aid at home and abroad, he laid the corner-stone in 1834 of what was then the finest church edifice in the city, and in 1835 had the happiness of witnessing its completion and its dedication to God under the name it still bears—St. Peter's—placing over its entrance door the sublime commission and endorsement which no commentary ever has or ever can explain away, wherewith the Redeemer separated from his fellows the Prince of the Apostles.—Matthew xvi., verses 18, 19."

"While collecting in Baltimore for his church, Father O'Brien made an earnest appeal to Mother Rose White, at that time Superioress of the Community of Sisters of Charity at Emmittsburg, where, with the hearty co-operation of Archbishop Carroll, the Venerable Mother Seton had planted on secure foundations this admirable society, to send him some of the Sisters to open an orphan asylum. Mother Rose at once acceded, and within a few months sent the Sisters. On the 25th of November, 1834, Sisters Margaret Cecilia George, Ann Catharine and Mary Editha arrived in Richmond and were accommodated in Father Hore's little chapel, which, in anticipation of their coming, had been divided by partitions into four small rooms. This lot, the subject of Gallego's bequest, Father O'Brien resolved to purchase, and here the Sisters have since remained, and their humble wooden home has grown into the noblest edifice of charity in the State."

At this point of the narrative the writer desires to pay his tribute of appreciation for some facts and details already given and many which are to follow to that sterling Christian lady and charitable woman, Mrs. Catherine Downey Hagan. At the writer's request she has written for his use her invaluable reminiscences of early Catholicity in Richmond. It is his firm belief that no other living person knows as much about the early days of Catholicity in the State's Capital City as she. Born in Richmond in 1828, and having lived here always, she not only remembers what happened amongst the Catholics of her time, but remembers also the events told by her parents, Mr. and Mrs. F. Downey, who came to Richmond in 1819, were married by Father Hore in the little chapel on Fourth and Marshall streets, in January, 1827, and con-

tinued until their death, many years later, to be zealous and staunch pillars of the church.

We here quote from the reminiscences of Mrs. Hagan the following interesting account of the coming of the Sisters to Richmond:

"As there were no railroads then (1834), the Sisters," she says, "came by boat from Baltimore. Father O'Brien met them at Rocketts with a carriage. Some of the ladies of the congregation were at the house (on Fourth and Marshall streets) to receive them, having prepared a supper. The names of the ladies were Mrs. Constance R. Boudar, her daughter, Miss Mercie, Mrs. Thomas Boudar, Mrs. Walsh, Mrs. Maher, and Mrs. Downey" (mother of Mrs. Hagan).

We shall now quote Mrs. Hagan's account of the dedication, together with a description of St. Peter's Cathedral, after it was first constructed.

"The church," she writes, "was finished in 1834 and dedicated by Archbishop James Whitfield, of Baltimore, the Rev. Samuel Eggleston, D. D., delivering the dedication sermon on that day.

"The church when built did not occupy the whole depth of the lot, probably not more than two-thirds." To speak more accurately, the church extended to the present widened part, where the side pews begin. The front was exactly the same as now. The old shutters to the windows removed in 1901 existed from the beginning.

For the space of about ten years Father O'Brien lived in two rooms, which he had constructed back of the sanctuary.

The completion of the church caused general rejoicing amongst the faithful of the city, and a new impetus was thereby given that favored much the spread of Catholicity.

More than ever did Father O'Brien throw himself heart and soul into his priestly work. Now that he had a fitting place in which the members of his little flock could appropriately worship God, he seemed to set no limits to his religious zeal. The congregation began to flourish, each year witnessing a considerable gain over the preceding one in the number of faithful and devoted Catholic souls.

"The baptismal and marriage register of St. Peter's Church dates from June 1, 1834. From that time until January of the succeeding year there are recorded five baptisms and six marriages. The date of the first baptism administered in the church is October 12, 1834, the person baptized being Richard Manders, about four months old, the son of John and Ellen Manders, the sponsors being Michael Segars and Mrs. Harrington. The first marriage in St. Peter's took place before the above date, namely, the fourth day of June, 1834. The contracting parties were Thomas O'Meara and Elizabeth Cunningham. The witnesses to the marriage were William Cunningham and Lucy O'Brien. The number of baptisms during the year 1835 was fourteen, the number of marriages being six, the same as the preceding year. In 1836 there were twenty-eight baptisms and seventeen marriages. In 1837 the baptisms had increased to the large number of forty-eight, the marriages for that year being thirteen.

"Shortly after the completion of St. Peter's," says Judge Keiley in his 'Memoranda,' pp. 8-9, "difficulties grew up in various quarters of the country respecting the tenure of church property. Father O'Brien set the good example, which afterward became general, of conveying his church property to his bishop, and by deed dated February 26, 1839, granted to Most Rev. Samuel Eccles-

ton, of Baltimore, the administrator of this diocese, the real estate standing in his name.

The first regular First Communion and Confirmation band of Richmond was formed by the Sisters of St. Joseph's school, on Fourth and Marshall streets. On that band were Mrs. Catherine Downey Hagan, who has given to the writer so much valuable data, and Miss Jane Moran, afterwards Mrs. John Perry. Miss Moran read the renewal of the baptismal vows, being assisted by Mrs. Hagan, then Miss Downey, and a companion, who held lighted tapers, one on each side of the reader. The Sacrament of Confirmation was administered to the band by Archbishop Eccleston, of Baltimore.

Mrs. John Purcell, that beloved Christian lady, lately deceased, in whose mother's house, Mrs. Sarah Purcell, Mass used to be offered in the early days, tells us that the first organist of St. Peter's was Mrs. Gaynor, formerly Miss Picot.

The first trustees of St. Joseph's school and asylum, on Fourth street, were Mr. John Purcell, her husband, Mr. John Dooley, Sr., and Mr. John Ahern. "In 1839," writes Mrs. Hagan, "the school so increased that Father O'Brien had the brick building, corner Fourth and Marshall streets, erected as a residence for the Sisters and children, converting the old home into school rooms. Music, drawing, and fancy work were taught in the new house. As more Sisters were needed the mother house supplied them."

"There was only one altar at St. Peter's," continues Mrs. Hagan, "there being in the space on each side two or three pews. Those on the left were used by the Sisters and children. Mr. John A. Chevallier, French consul, a friend and benefactor to the asylum, occupied the first pew on the west aisle. He was a courteous gentle-

man in all implied by that word. After his death his successor whose appearance I remember, but cannot recall his name, retained the same pew. When he returned to France, he was succeeded by Count De Montholon, who remained here for several years. He and his family also occupied the same pew.

“Chief Justice Taney, when attending court in the city, sat in the first pew on the west side of the middle aisle. Hon. Rush Floyd, during the session of the Senate, occupied the same pew. In those days many noted speakers visited St. Peter’s, notably amongst them were Dr. James Ryder, S. J., who came often; Dr. Moriarty, O. S. A., of Philadelphia, came twice. These were well-known orators, and crowds, composed of all denominations, came to hear them.”

CHAPTER IV.

1841-1850.

RIGHT REV. RICHARD VINCENT WHELAN, D. D., SECOND BISHOP
OF RICHMOND.

BELIEVING that the time was ripe for the re-establishment of Virginia into a diocese, Archbishop Eccleston laid the matter before Rome. Under the guidance of the Archbishop the Fourth Provincial Council of Baltimore made a request that Virginia be erected into a separate see. The plan met with the approval of the Holy Father, Gregory XVI.

Accordingly the College of the Propaganda issued letters, dated December 19, 1840, declaring that the Archbishop of Baltimore would cease to administer the affairs of the Virginia Diocese, and that His Holiness had appointed to the See of Richmond the Rev. Richard Vincent Whelan, at that time pastor at Martinsburg. Father Whelan was consecrated Bishop at the Baltimore Cathedral by Archbishop Eccleston on the 21st day of March, 1841.

Right Rev. Richard Vincent Whelan was born at Baltimore January 28, 1809. During his childhood he was exceedingly delicate. When but ten years of age he entered Mount Saint Mary's College. John Hughes, later Archbishop of New York, was one of his class-mates. Graduating with high honors in 1826, he studied two years theology under Father (afterwards Bishop) Bruté, then went to St. Sulpice, Paris, for four years, and was raised to the priesthood at Versailles in 1831.

His work as pastor of Harper's Ferry was of the most apostolic order. He attended Winchester, Martinsburg, Bath, Shepherdstown, Waterford, and Romney. His journeys over his vast mission were made on horesback.

He built St. John's Church, at Martinsburg, at a cost of \$2,000, and later on constructed that of St. Vincent de Paul, at Bath, now known as Berkeley Springs. In 1838 he established at Martinsburg St. Vincent's Female Academy under the care of the Sisters of Charity.

When he later had an assistant he resided at Martinsburg, where Mass was said every Sunday. He or his assistant celebrated the Holy Sacrifice twice a month at Harper's Ferry and once a month at Winchester and Waterford.

Shortly after his consecration at Baltimore, Bishop Whelan proceeded to Richmond and there took possession of his See. One of the houses of the Thomas estate on the northwest corner of Grace and Eighth streets was rented for him, he occupying the same as a residence from the time of his arrival. The ground on which the house referred to stood is now occupied by the new annex to the hotel of Colonel John Murphy, one of Richmond's most distinguished Catholics and citizens. Being a gifted man and of pleasing personality, Bishop Whelan soon became much liked by the members of the Richmond congregation.

The first official act of the new Bishop was to make an urgent appeal for aid to Paris, Lyons, and Vienna. Archbishop Eccleston also wrote in his behalf letters addressed to the propagation societies in these cities. A liberal response was for the time being obtained.

In speaking of the year 1841, when Bishop Whelan took charge of the diocese, Very Rev. Henry F. Parke, in his "Notes on the Rise and Spread of the Catholic Mis-



RT. REV. RICHARD V. WHELAN, D. D.,
Second Bishop of Richmond.

sions in Virginia," says: "Sixty-seven years have now elapsed since the Rev. John Carroll and his brave companions appeared on our Virginia borders, leading forward the standard of the cross; fifty years since the brilliant entry and confession of the Abbe Dubois in the Capital of the State; twenty years since the ineffectual attempt of Rome to come to our help by the erection of the Old Dominion into a distinct See; twelve years since Baltimore aroused, signalized by word and work, so potently her zeal; and yet how little vantage ground has been gained!"

Shortly after his arrival in Richmond, Bishop Whalen resolved to found a seminary and college, to be modelled after the plan of Mt. St. Mary's, at Emmittsburg. He was encouraged in this movement by the success of the girls' boarding schools at Norfolk, Richmond, and Portsmouth.

We again quote Very Rev. Father Parke, whose narrative is invariably written either in the present or the future tense: "The effort" (of the Bishop to erect a seminary), he writes, "if successful, will secure to his poor and arduous mission a body of laborers, trained up under his own hand, and less apt to be discouraged at the magnitude of the sacrifices expected of them. It will place him in harmony with the bishops of the Charleston, Philadelphia and other Sees, who have already obeyed the injunctions of Trent and Baltimore on this head. The start of such an enterprise will likewise be proof of his intent to push vigorously the work of the missions, and thus give Virginia larger claims for foreign aid. The blending of the college with the seminary will lessen the expenses of the latter, whilst supplying to parents unwilling to send their boys outside of the diocese the benefits of a home school."

With the end in view outlined above and without delay, the Bishop purchased during the same year of his arrival at Richmond the farm of John S. Gallaher, near Bowling Green. The tenement houses on the land were refitted for temporary school purposes, new brick buildings were begun, the bricks being moulded on the ground. An old inhabitant of the city relates how the Bishop himself would frequently labor with the workmen in the making of bricks for the buildings.

The necessary houses were soon erected, the Bishop giving the institution the title of "St. Vincent's Seminary and College." He at once took up his residence at the seminary. The Bishop had meantime asked for the services of students filled with apostolic zeal and the spirit of self-sacrifice who were willing to devote their energies to the arduous Virginia missions. His appeal was answered by Edward Fox, Francis Devlin, Charles Farrell, Joseph Plunkett, Austin Grogan, and by Messrs. Hewitt, Sullivan, Corcoran, Hamell, and Lenaghan. All of these persevered and later on did efficient work as missionaries. The next year, that is, 1841, witnessed the entrance into the classical department of three new students for the seminary, namely, Henry F. Parke, from whose "Notes" we have so frequently quoted; James V. Cunningham and Jeremiah F. O'Neill, Jr., the last entered by Bishop England for the Georgia missions.

The Bishop himself was rector of the college and seminary, with Rev. J. Guerdet, an excellent priest from New York, as vice-rector. During the time he spent at his seminary between 1841 and 1845 Bishop Whelan reproduced in himself, so we are told by Father Parke, his life at Emmitsburg and at St. Sulpice. "An early riser through life," writes Father Parke, "he presides at all the

public exercises, partakes of the same frugal fare, labors with his own hands, teaches his full quota of classes, lectures at spiritual reading, meditates in common with the rest, says the community Mass, gives out the examen of conscience, and yet has leisure for study and to manage the temporalities. The spectacle of such a life is an education in itself."

Let us now turn our attention to the diocese at large. In 1841 there were eight churches in the whole diocese, which then embraced all of Virginia, including what was later West Virginia.

The six priests who then labored within the diocese were the following: Rev. Dr. Alexander Hitzelberger, of Norfolk, who had just finished in that city the new church of St. Patrick, and had instituted an academy for girls; the Rev. Walter Moriarty, the zealous rector at Portsmouth (1835-1844), who attended from there Old Point; Rev. James Hoerner, of Wheeling; Rev. Daniel Downey, who officiated at Petersburg and Lynchburg (1841-1842) with Richmond as his headquarters; Rev. Timothy O'Brien, of Richmond, who during the incumbency of Bishop Whelan continued to serve the Catholics of Richmond with energy, zeal and devotion; Rev. John O'Brien, who assisted his brother at Richmond from 1839 until appointed to the vacant parish of Martinsburg in the year 1842, where he labored zealously until 1848, when he returned to Massachusetts, where his popularity gained him the title of "Father John."

During the years 1841-42 Bishop Whelan journeyed over his diocese as far as Wheeling, then served by Father Hoerner, where he preached, instructed and administered the Sacrament of Confirmation. He also went to Petersburg and Lynchburg to look after the increasing flock in both

places. Some of the old inhabitants of Richmond relate how the Bishop would often, on Sunday mornings, after saying an early Mass at the seminary, walk all the way, fasting, to Petersburg, a distance of twenty-two miles, and there say a second Mass. He did not ride, but walked, both from a spirit of mortification and in order to save expenses.

On January 6, 1842, St. Peter's Church, having become St. Peter's Cathedral, since the arrival of the Bishop, witnessed for the first time an ordination service, when Bishop Whelan raised to the priesthood the Rev. James Hewitt, the first priest ever ordained on Virginia's soil. At the same time minor orders were conferred on the seminarist, Mr. Edward Fox.

On January 23d of the same year the Bishop, assisted by Rev. Dr. Ryder, S. J., and Rev. Timothy O'Brien, dedicated the Church of St. Joseph, at Petersburg.

On July 10th, likewise in 1842, the church at Norfolk was dedicated by Bishop Whelan, he being assisted by Revs. John P. Donelan and Joseph Van Horsigh, both of Washington, and Rev. Dr. Moriarty, of Philadelphia.

On August 1st of the same year the Bishop, accompanied by Rev. Dr. Ryder, S. J., went to Wytheville for the first time. He founded there a mission and baptized some converts. Dr. Ryder, who was a brilliant preacher, delivered at the time a striking course of lectures. Shortly afterwards Captain John P. Matthews, high sheriff of the county, donated money and an acre lot for the erection of a new chapel.

The missionary labors undergone by the Bishop in that same year, 1842, were something remarkable, especially if we consider the time he had to spend at his seminary work. He looked after and visited the faithful in Parkers-

burg, Morgantown, Weston, Kingwood, Hardy, and Hampshire counties.

Likewise in 1842 did he make provision for the increasing flock at Lynchburg. He determined to establish a pastorate at that place and attached to it the station of Staunton, Union, Lexington, Charlottesville and other places.

In 1843 the Bishop appointed as the first pastor of Lynchburg Rev. Daniel Downey, who the same year built and paid for the large and suitable brick church of St. Francis, now used as a school. Father Downey proved a most zealous pastor. During the next two years he traversed on horseback his wide parish and attended faithfully to the wants of the souls committed to his charge.

The following is taken from the "Manual and Directory of St. Mary's Church, Richmond, Va.," published in 1903, page 11, of the Historical Sketch: "As early as 1843, a meeting was held in the basement of St. Peter's Church by the few struggling German Catholics of the city of Richmond, under the chairmanship of Rev. M. Allig, C. SS. R., Rev. T. O'Brien being the pastor. It was then and there decided to affiliate themselves with a church under the protection of the Blessed Lady, and that monthly collections should be taken up to support a priest and defray the expenses of the church.

"The time of meeting and monthly collections was to be every second Sunday of the month, which meetings and collections were faithfully held. Every month a priest would come from Washington City to conduct services in the basement of St. Peter's Church, where the faithful were enabled to listen to the Word of God in their mother tongue."

In 1843 Bishop Whelan, after giving tonsure to six of his seminarists, paid a second visit to Wytheville, delivering there a course of lectures, at which the people of the town were much pleased. He returned to Richmond and devoted himself to his work more zealously than ever.

About 1844, Dr. Murray, a physician and member of the parish of St. Peter's Cathedral, Richmond, built a suitable residence for Father O'Brien on the lot in the rear of the church. Dr. Murray was old and sickly at the time, and constructed the house on condition that he might occupy one of its rooms until his death, not long afterwards; a condition to which Father O'Brien readily yielded.

The rectory covered the space of the present sanctuary. It consisted of five or six rooms and was connected with the church. The entrance to the house was through a gate from Eighth street, the residence facing that direction. There was a porch between the church and the house, through which entrance was had from one to the other. The porch led into the hall of the residence. The sacristy," writes Mrs. Hagan, "was on the left, the parlor on the right. Above there were two bed rooms. The dining room and kitchen were in the basement. Mr. P. McGovern the first florist of our city, laid off the yard in circles and flower beds, making it very pretty." Father O'Brien temporarily enlarged the church, especially the sanctuary, by adding to it the large room he had used in the immediate rear.

Mrs. John Purcell has related to the writer how, during these years of Father O'Brien's time, the fine singing and playing under the direction of Mrs. Gaynor, the organist, proved a no little attraction to the parishioners and strangers attending services at St. Peter's. Father O'Brien

said two Masses each Sunday, the first being a low one, the latter a *missa cantata*. Vespers were also chanted during the afternoon of each Sunday.

In 1845 the diocese lost the services of two most efficient priests, namely, the Rev. James Hoerner, of Wheeling, who returned to Europe, and the Rev. Walter Morarity, who went to Maryland. Rev. Eugene Cumerford was at this time temporarily stationed at Wheeling.

The same year Staunton, being raised to a pastorate, Dr. Downey was transferred from Lynchburg and made its first pastor. As at Lynchburg, so here, did he build and pay for a large church. Father Parke, in his "Notes," says: "The time devoted to the advancement of the Virginia missions by the Rev. Daniel Downey covered seventeen of the most trying and arduous years, perhaps, known in Virginia church annals. As a man and scholar, Dr. Downey easily won the regard of all who knew him. As an intrepid self-sacrificing missionary his name is still in honor in the vast districts he had to traverse." He was succeeded at Lynchburg by Rev. Francis O'Donoghue, who died in less than a year; that is, in December, 1845. In 1844-45 the Bishop ordained to the priesthood at the Cathedral the Rev. Edward Fox, who went to Wytheville and then Lynchburg, as we shall later see; Rev. Joseph Plunkett, who went as assistant to Martinsburg; Rev. Francis Devlin, as rector to Portsmouth; Rev. Austin Grogan, as pastor of Summerville, and the pioneer priest of Western Virginia, and Rev. Charles Farrell, to whom was assigned the most difficult of all Bishop Whelan's missions. Of him Father Parke says: "His parish extended from Gauley to Kentucky and the Ohio. His people were visited at great risks, on foot or by saddle. If sick himself, no priest was nearer to him than a jour-

ney of three days. He was sent to impart the sacraments to others; he himself, after a generous apostolate of two years, died without them. When the Blessed Sacrament and holy oils arrived, the good pastor was already in his grave several days."

Let us now take a general survey of Bishop Whelan's work from the beginning of his administration up to 1846. During this period he made episcopal visits to the different portions of his extensive diocese. At one time he would devote his energies to the western or northwestern section, at another time to the central or seaboard portion.

Meanwhile, when not on his journeys, he was teaching in his seminary the classes of Sacred Scripture, theology, philosophy and French. Whilst the Bishop was making his visitations his classes were taught by his brother, Rev. David Whelan, the vice-rector, succeeding Rev. Joseph Guerdet in that capacity. He had made his studies at Mt. St. Mary's and at St. Sulpice, Paris, and was a valuable help to the Bishop. The visitations, however, to the more distant points were generally made by Bishop Whelan during the long seminary vacations, whilst during the short vacations he would attend some nearer point.

On many of the Sundays and holidays the Bishop would officiate at some post not attended by a priest. In this manner, and for several years, did the Bishop attend Petersburg. On each visit to a post he energetically preached, catechized, heard confessions and visited the sick, utilizing his time to the utmost.

Strange to say, these missionary labors did not hinder him in his college and seminary work. The Bishop had the rare knack of doing a multiplicity of things and doing everything well. In storm or sunshine he was never known to break an appointment. Sometimes, after a

long tramp through the snows, he would arrive at his missionary post with frost-bitten feet, and proceed at once to perform his apostolic labors. "If pastors," he would say, "wish to form and to be consoled with fervent and self-sacrificing congregations, they must themselves set them the example." Punctual at the performance of all his functions, he was especially so with regard to the confessional. He is quoted by Father Parke as once saying in this connection: "Pastors who desire to win the confidence of their flocks should make them feel that the shepherds are always punctual at their posts, whether the sheep are faithful or not."

In 1845 the Bishop dedicated a church at Wytheville, placing over it the Rev. Edward Fox. The following year Father Fox was transferred to Lynchburg, and from there continued to attend Wytheville until he died, four years later. He had to make the journey between the two places in a stage coach, the distance being 150 miles.

Being a gifted controversialist, Father Fox sought every occasion to do battle for the Catholic Church. Yet his manner did not displease, and he made by his lectures several notable converts. Of him Father Parke, in his "Notes," page 9, says: "He had the peculiarities of the saints. At the bare recital of suffering his heart melted and flew to the rescue. In the Wythe country he gave away his saddle, nag and outfit in answer to such an appeal. Between Portsmouth and Norfolk, one wintry day, hearing on the boat a tale of woe, he donned a shabby outfit and presented the beggar his suit of span-new broadcloth. The Rev. Edward Fox's term of labors in Virginia was six years." The present writer has often heard some of the old Lynchburg Catholics tell him their recol-

lections of the two great missionaries, Dr. Downey and Father Fox.

Father Parke tells us that during these years the missions at Lynchburg, Wytheville, Jeffersonville, Parkersburg, Lee Creek, Weston, Preston county, and elsewhere were aided much by foreign alms.

Owing to unsurmountable difficulties Bishop Whelan was, in 1846, forced to discontinue his seminary, a sad event, which he announces in the following words: "For several reasons it has been thought advisable to suspend, for a time, the exercises of the seminary near Richmond. But there are several subjects at All-Hallows, near Dublin, and at St. Mary's, Baltimore, preparing themselves for the ministry in Virginia."

The educational institution of the Bishop proved a failure, says Judge Keiley, because it was "too remote for a boys' school and too large for the needs of his diocese as a seminary." It was, therefore, abandoned. The vice-president, the Rev. David Whelan, brother of the Bishop, was in 1846 made the first resident pastor of Petersburg.

Early in 1846 Bishop Whelan presided over a meeting of the German Catholics, held in the basement of the Cathedral. He made an extended address to them in which he urged them to continue their unity and praised them for the sacrifices they had already made for the support of the Jesuit priest who came from Washington monthly to visit them.

At this meeting it was determined to raise amongst the Germans a fixed amount for the support of the priest and the other expenses connected with maintaining a church. For this purpose the congregation would assemble on the Sunday preceding the arrival of the priest in order that the money might be collected. Such as did not

attend these meetings would be visited the day following by the collectors.

In 1846 the first railway penetrated the northwestern part of Virginia. Along its adjacent counties settled many Catholics, which caused the Bishop to believe the church in that section had in store a great future, and accordingly would need much attention from his missionaries.

In the early part of 1846, leaving in charge at Richmond his Vicar General, Father Timothy O'Brien, in whom he had unlimited confidence, Bishop Whelan left for Wheeling to supply there "temporarily," as he said, the vacancy existing at that church. Owing to the urgent need of his presence at Wheeling, the Bishop made a protracted stay, and, "in fact," to quote Judge Keiley, "as Bishop of Richmond never returned to this city."

Meantime, under the wise administration of Very Rev. Father O'Brien, the Catholics of Richmond continued to increase in numbers and influence. The pastor of the faithful redoubled his efforts. In those days, as well as during his other years' stay at Richmond, his lucid and interesting catechetical instruction each Sunday after the Vesper services, held at four o'clock, drew to the church large crowds, including many non-Catholics. These instructions were the cause of many conversions. In fact, the Richmond congregation in the early days embraced a large number of zealous converts, the church making but few acquisitions from Catholic immigration, which was small. Amongst the converts of Father O'Brien may be mentioned Mrs. Johnston, mother of our celebrated surgeon, Dr. George Ben Johnston; Mrs. Lewis, and Mrs. Holmes, wife of the famed Professor Holmes, of the University of Virginia.

On May 2, 1846, Bishop Whelan laid the corner-stone at Wheeling of the fine brick church which replaced the old wooden chapel. He was assisted by Bishop Purcell, of Cincinnati, who preached on that occasion.

In April, 1848, nine visitation nuns, under Mother Mary Eleanora Walsh, arrived to take up the work of teaching. These were established in a house adjoining the church. The same year he also founded St. Vincent's School for Boys, under the direction of the clergy.

Likewise in 1848 did the Bishop announce: "Besides the four students at Drumcondra, and the two at Baltimore, the Bishop has opened a seminary in his own house at Wheeling, where he intends to maintain four young men as students of theology. The number is not yet complete, but none need apply who cannot produce the strongest recommendations for piety and ability."

Rev. Robert J. Lawrence, ordained in July, 1848, for the Baltimore diocese, offered himself for the Virginia missions. He was placed by the Bishop at Wheeling. After six months the Ohio Valley Missions to Big Sandy were entrusted to him. The next year he made his headquarters at Parkersburg.

Meantime there was pressing need of the Bishop's services in the East. In 1848 he accordingly made a trip to Norfolk, confirming there eleven converts. We are told by Father Parke that he had previously confirmed at Norfolk thirty-two other converts. During this same visit he also founded at Norfolk and intrusted to the Sisters of Charity St. Vincent's Female Orphan Asylum.

In 1848 a notable event occurred in Richmond, when the work of gathering the Germans into a separate congregation was begun. Bishop Whelan appointed as first pastor of the Germans Rev. Father Brauer. Judge Keiley,

in his "Memoranda," page 11, says: "No portion of our population is more devout, and none more united than our German Catholics. In 1848 Rev. Mr. Brauer came to Richmond, said Mass in the Cathedral and preached in German at intervals until September of that year, when he rented a house on Marshall street, on the southwest corner of Sixth, now (1874) destroyed, which had previously been known as Burke's school-house, and was subsequently a Jewish synagogue." Father Brauer remained at Richmond for two years. He began the movement for the building of a suitable German Church.

John Gilmary Shea, in his history, Vol. IV., page 83, says: "The Cathedral at Richmond was menaced with destruction on Good Friday (1848), a candle having fallen against some loose drapery at the repository, and set fire to the combustible material. Rev. T. O'Brien and an acolyte were badly burned in extinguishing it."

During these years the Rev. Austin Grogan, with headquarters at Kingwood, in Preston county, was doing splendid work in Hardy and Hampshire counties and westward to the Ohio. In December, 1849, the Bishop ordained at Wheeling the Rev. Bartholomew Stack, who was sent to assist Father Grogan. The hardships of the mission soon told on Father Stack, who ended his days as a cripple at Wheeling with all the comforts the Bishop could give him.

Likewise in December, 1849, did an event of note occur in Richmond in the coming of Father Matthew, the matchless apostle of temperance. He preached his first sermon on Christmas Day. His eloquent and persuasive words took the people by storm. Crowds flocked to hear his lectures with the result that many took the pledge, some being not of the Catholic faith.

In 1850 Revs. Dennis Brannan and Thomas Mulvey,

both sub-deacons, arrived in Virginia and were ordained priests by Bishop Whelan. Father Brannan labored in the new Diocese of Wheeling, founded the same year. Father Mulvey was made pastor of Lynchburg, where he remained for five years. He visited from there Wytheville and baptized John P. Matthews, high sheriff of the county, to whom reference has been made as having given a lot for the church.

Rev. Joseph Billion, an aged French Father, was the last priest received by Bishop Whelan into the Richmond Diocese. He came in 1850. He appointed him to Wheeling. After two years labor there he became a Passionist.

The previous year the Fathers of the Seventh Provincial Council of Baltimore, at which Bishop Whelan was present, had applied to the Holy See for the division into separate dioceses of Eastern and Western Virginia. Their action was taken principally owing to the views of Bishop Whelan on the matter.

Accordingly the Bulls, creating the new See of Wheeling, and transferring to it, according to his own desires, the Bishop of Richmond, arrived, bearing the date July 23, 1850.

In his report of the Wheeling Diocese at this time the Bishop says: "Owing to the great extent of the Diocese of Richmond, and the great natural barriers dividing the East from the trans-Alleghany or western portion of Virginia, the creation of the See of Wheeling was recommended by the last Provincial Council. The recommendation was approved by His Holiness, and the new See formed out of all that portion of the dominion lying west of Maryland and the Alleghany Mountains, thence including the counties of Monroe, Giles, Montgomery, Floyd, and Grayson." According to the United States

census that portion of Virginia then had a population of about 300,000 people. Of this number there were only 5,000 Catholics.

Upon being informed of his election to the new See, Bishop Whelan notified his students that he would accord to them the privilege of choosing for their future field of labor either the Richmond or Wheeling Diocese. Whereupon Messrs. Teeling and Talty selected the Richmond Diocese, whilst Messrs. Parke, the author of the "Notes on the Virginia Missions," together with Messrs. Brazil, Cunningham, Stack, and Brannan, chose the Diocese of Wheeling.

Bishop Whelan relinquished his jurisdiction over Eastern Virginia amidst the universal regret of the people. His strenuous labors in the Wheeling Diocese up to the year of his death, twenty-four years later, is but a repetition of his extraordinary work in the Diocese of Richmond. The name of Bishop Whelan should justly go down in history as one of the greatest and most zealous apostles yet produced by this country.

CHAPTER V.

1850-1872.

RIGHT REV. JOHN MCGILL, D. D., THIRD BISHOP OF RICHMOND.

THE Pontifical Brief creating the new Diocese of Wheeling also contained the appointment to the See of Richmond of Rev. John McGill, Vicar General of the Diocese of Louisville.

Born in Philadelphia, November 4, 1809, the same year in which Bishop Whelan, his predecessor, was born, he removed in 1828 to Bardstown, Kentucky, accompanying his parents. His father gave his son every possible advantage in the way of education. In 1830 he entered St. Joseph's College, Bardstown. Graduating with the highest honors, he successfully undertook the study of law. A bright career in the legal profession, calculated to bring him wealth and fame, was relinquished by young McGill, who felt himself called to follow the priesthood.

Ordained by Bishop David, June 13, 1835, he achieved great success as assistant at St. Louis' Church, Louisville, and as pastor of the church at Lexington. In 1838 he went to Europe to accompany Bishop Flaget on his return trip to this country.

We find him next editor of the *Catholic Advocate*, in which position he won renown as a deep thinker, a clear and convincing writer. He drove from the field of controversy a league of writers arrayed against him. He published a learned criticism of Macaulay's England and other works. Owing to his piety, learning and executive abilities he was chosen Vicar General of Louisville.



RT. REV. JOHN MCGILL, D. D.,
Third Bishop of Richmond.

Bishop McGill was raised to the ranks of the episcopacy by Archbishop Kenrick, of St. Louis, on the 10th day of November, 1850, in St. Joseph's Church, Bardetown, where he had made his First Communion and received Holy Orders. His aged parents had the happiness of being present and of receiving from their son his first episcopal benediction.

After his consecration Bishop McGill proceeded to his See of Richmond and took up his residence with the pastor, Father O'Brien. He was thus the first Bishop of Richmond to reside permanently at his Cathedral proper, Bishop Kelly, as we have seen, always remaining in Norfolk, and Bishop Whelan residing at his seminary outside of the limits of the city of Richmond, leaving Father O'Brien to officiate in the Cathedral on all ordinary occasions.

Now that Richmond had a Bishop who could reside at his cathedral and look personally after its affairs, and Father O'Brien being in need of rest after his eighteen years of strenuous and unremitting labor, the latter decided that his work in Virginia should now end. Accordingly, with Bishop McGill's permission, Father O'Brien retired to Lowell, Massachusetts, to pass his closing days there in the home of his brother, Rev. John O'Brien, who, as stated elsewhere, had also labored in Virginia. Mr. John Dooley, one of the greatest pillars of the church in his day, paid the fare of the good priest from Richmond to Lowell.

Of Father O'Brien's departure Mrs. Catharine Hagan writes: "He left beloved and lamented by all who knew him, especially by his parishioners, for whom he had achieved so much for God's honor during the eighteen years he had spent amongst them, and to whom he was truly a Father."

Judge Keiley, in his "Memoranda," page 10, says: "Shortly after Bishop McGill's arrival, Father O'Brien left the diocese amidst the universal respect of the people of Richmond of all denominations, and the tears and regrets of Catholics of every age and condition. The sorrow of the orphans, to whom he was ever a most indulgent and affectionate father, was the most affecting incident of this parting; and for that noble priest, whose portrait still adorns the walls of their asylum, their prayers still ascend, and will continue to rise while those walls remain to bear witness to the genial, generous, faithful friend who erected them—a 'shelter for God's bereft little ones.'"

With his zealous brother and priest, Father John O'Brien, at his bedside, Father Timothy O'Brien rendered his pure and apostolic soul to God at Lowell, Massachusetts, on the 12th day of October, 1855.

At the time of Bishop McGill's coming to Richmond there were ten churches within the diocese, the Catholic population being a little less than 7,000 souls, attended by eight priests noted for their missionary zeal. Besides the Reverend Father at the Cathedral, Richmond had another priest in the person of Rev. Father Paulhuber, S. J., from Georgetown, who resided in a rented house on Sixth and Marshall streets and looked after the interests of the 700 or 800 German Catholics then in the city and its vicinity.

Rev. A. L. Hitzelberger was at the same period rector of St. Patrick's Church at Norfolk, Father Devlin being pastor of St. Paul's Church, Portsmouth, and attending from there Old Point on every third Sunday. Petersburg was visited by the pastor of the Cathedral or the Bishop from Richmond.

Rev. Joseph H. Plunkett divided his time between Martinsburg, Harper's Ferry, Winchester, Bath, in Morgan county, and a small place called Bolington, in Loudoun county, which he visited every three months. A German priest also every three months went to Martinsburg and Harper's Ferry to look after the Germans in both places. The stations in Hampshire and Hardy counties could not be attended for want of priests.

Rev. Edward Fox, pastor of Lynchburg, died in 1850, and was succeeded by Rev. Thomas Mulvey. Rev. D. Downey was stationed at Staunton, where a church 65 by 40 feet had just replaced the old chapel. From there he attended Lexington, Charlottesville and several other places.

It is safe to say that no bishop could desire a body of workers more zealous, self-sacrificing and energetic than the little band of missionaries named above. The account of their trials, sufferings and labors forms one of the brightest pages in the Catholic Church annals of Virginia.

When Bishop McGill first came to the diocese, St. Joseph's School and Orphan Asylum, corner of Fourth and Marshall streets, Richmond, was under the care of six Sisters, of whom the Sister Superior was Mother Rosalia. There were ninety pupils, of whom about ten were boarders. In addition to these the orphans numbered fourteen. A Sunday-school, in which the attendance varied from forty to sixty, was attached to the institution. At Norfolk was St. Mary's Orphan Asylum and Free School, under the direction of three Sisters, the Superioress being Sister Mary Augustine. The number of pupils was 120 with eight orphans. There also existed at Norfolk a Benevolent Fund Society for the support of indigent families.

On April 22, 1851, Archbishop Eccleston, of Baltimore, died. On account of his eloquence Bishop McGill was chosen to preach at the funeral, which he did with great earnestness and success.

In 1851 Father Paulhuber, S. J., opened at Richmond a school for the German Catholic children. Shortly afterwards he purchased on Marshall street, opposite St. Joseph's Asylum, two lots for \$5,191. On one of these, bordering on Fourth street, was a dwelling house, which was later turned into the rectory. St. Mary's German Church, facing on Marshall street, was begun on the lot adjoining the rectory. The corner-stone was laid June 8, 1851. The church was completed at a cost of \$5,200; and on December 14th the building was solemnly dedicated by Bishop McGill.

Rev. John Teeling, who had come to the diocese with Bishop McGill, was, not long after the departure of Father O'Brien, made Vicar-General and assistant to the Bishop, who acted also as pastor at St. Peter's Cathedral.

In 1852 Bishop McGill purchased the house and lot on Grace street adjoining the church. Shortly afterwards, with Father Teeling, he moved into the house, thus making of it his episcopal residence and rectory.

In 1852 Father Paulhuber left Richmond and was succeeded by Rev. Joseph Polk, S. J., a priest of great piety and splendid executive ability. Under his wise administration, and in spite of many difficulties, the German congregation at Richmond began from this time on to flourish. In 1853 he organized "St. Joseph's Society" for young men, an organization productive of an immense amount of good from the time it first came into existence until the present, when its membership is very large. Father Polk also at this time founded in the basement of

the German Church St. Mary's School for Boys, which, from the beginning, was largely attended.

During the year 1853 Rev. Francis Devlin erected at Portsmouth St. Paul's Church, and had a mission given in it by the Redemptionists, which was the cause of several conversions. In October of the same year Rev. Edward Flaherty came to the diocese and first assisted the Bishop and Father Teeling at the Cathedral. In February of the following year he was transferred to Martinsburg. Rev. Father Hitzelberger was about this time made pastor at Petersburg and Rev. Matthew O'Keefe, destined for many long years to do noble missionary work, was put in his place at Norfolk. Father Plunkett's mission was divided, he retaining Martinsburg and Bath, whilst Harper's Ferry and Winchester were turned over to the care of Rev. Andrew Talty. The Catholic population of the diocese had now increased from 7,000 in 1850 to 9,000.

In 1854 Bishop McGill made a visit to Rome. On his way the Bishop stopped in Providence, where, at the dedication of St. Joseph's Church, on May 8th, he preached the sermon. He was present in the Eternal City with more than 200 other bishops from various parts of the world, when Pius IX. defined on December the 8th the dogma of the Immaculate Conception. Whilst in Rome he purchased two of the oil paintings now hung in St. Peter's sanctuary, the crucifixion and a pietá. Both paintings were well executed, the latter, in the judgment of the writer, a valuable work of art.

On returning the next year to his diocese, filled with renewed zeal and laden with apostolic benediction for his people, Bishop McGill determined to enlarge and beautify his cathedral. Accordingly he had the former rectory

back of the church torn down, and the church and sanctuary extended over the space previously occupied by the house. The galleries, other than the already existing choir gallery, were also constructed.

Bishop McGill took a prominent part in the Eighth Provincial Council of Baltimore, which convened at the Cathedral in that city on the 5th day of May, 1855.

Shortly after his return the Bishop still further enlarged the sanctuary, giving to it its present ample proportions. On August 30, 1855, the handsome marble altar of to-day was dedicated. The Catholics of Richmond had now a church and cathedral of which they were justly proud.

During the year of which we are writing (1855) yellow fever carried off many inhabitants of both Norfolk and Portsmouth. This terrible plague was the means of manifesting to Virginia the true courage and heroism of the Catholic priesthood. At Norfolk Rev. Matthew O'Keefe, entirely regardless of self, continually spent hours of the day and night at the bedside of the sick and dying. In Portsmouth Rev. Francis Devlin proved himself a martyr to duty. He gave all the attention possible to those stricken with the frightful disease. He often brought food to the sick and arranged their beds. Himself stricken, upon his recovery he was as assiduous as ever in his attentions to the yellow-fever unfortunates. A second and fatal attack of the disease was the result. Thus nobly died, a victim to unbounded charity, one of Virginia's greatest martyrs and most heroic of priests.

A short time after Father Devlin's death at Portsmouth, Father Teeling was summoned by the court at Richmond to testify in a murder case. In order to fix the guilt of the party or parties concerned in the murder, he was or-

dered by the court to reveal what the dying woman had stated to him in her confession. As all priests are held to do under the circumstances, Father Teeling refused to answer, saying that all he might know as a citizen he was at liberty to state, but what was revealed to him in sacramental confession he was bound, as all priests are, to the strictest secrecy, even though death should be the result of his silence. Father Teeling's position was upheld by the court, which decided that, where the observance of secrecy on the part of a minister as to things confidentially revealed to him, is a part of the religious belief of any denomination, the minister, in such a case, cannot be compelled to divulge his knowledge resulting from such confidence. This decision became afterwards popularly known as "The Teeling Law."

During this year, the two preceding ones and those that immediately followed, the Know-Nothings, seeing the growth of the Church, were aroused to open hostility. They suffered an ignominious defeat at the hands of Governor Wise.

As to Bishop McGill's opposition to Know-Nothingism, we have the account of Judge A. M. Keiley, in his "Memoranda," page 10: "In September, 1855, he (the Bishop) became engaged in a newspaper controversy with Robert Ridgway, Esq., the editor of the *Richmond Whig*, and concluded one of the most caustic letters in the history of American newspaper disputes with the following sentence, whose prophecy of the shameful death of Know-Nothingism was verified sooner than seemed to all probable: "When Know-Nothingism has become in history a name, as it did once before in the days of Lactantius, the Church, which you would destroy, will still rest immovable upon the Eternal Rock where it was planted and is sustained

by the Hand of God.' No party ever died so early and so scandalous a death."

In September, 1855, Rev. L. E. Leonard came to the diocese. He assisted Father Teeling until the following year, when he was transferred to Martinsburg.

On September the 11th Bishop McGill ordained to the priesthood in the Cathedral at Richmond Rev. James McGovern, who the following January was transferred to Lynchburg.

The first diocesan synod ever held in Virginia was convened at the Cathedral by the Bishop on October 13, 1855. The following were the officers: Very Rev. John Teeling, Promotor; Rev. Daniel Downey, Procurator Cleri; Rev. J. Aschwander, S. J., and Rev. L. Nota, S. J., Consultores; Rev. J. Polk, S. J., Secretarius; Mr. Oscar Sears, a Seminarian, Magister Cærimoniarum.

The remaining clergy present were: Rev. Joseph Plunkett, Rev. Thomas Mulvey, Rev. A. Talty, and Rev. J. McGovern.

The first care of the Bishop during the synod was to renew the statutes of Bishop Whelan and to promulgate the decrees of the Baltimore Council. He chose St. Vincent de Paul as patron of the diocese and strongly advocated devotion to the Immaculate Conception.

The synod urged that aged and helpless priests be provided for. It decreed concerning faculties, dress and mode of living of the diocesan clergy. Property of churches was not to be held in the individual names of the parish priests; schools where possible were to be erected, churches constructed, properly furnished, and registers of parish affairs accurately kept. The Forty Hours' Devotion and confraternities were to be instituted in the parishes.

In 1856 St. Mary's German Church at Richmond real-

ized from its first bazaar the sum of seven hundred dollars. In the month of July of that year a new organ was purchased. At about this time too the interior of the church was decorated, three hundred dollars being expended for the purpose.

At this period Fredericksburg was attended from Richmond and Warrenton from either Richmond or Alexandria. In neither place was there as yet a Catholic church.

As to educational institutions, Richmond had, besides St. Joseph's Orphan Asylum and Academy, two free schools for girls, one being for the Germans, a large school for boys in the basement of the Cathedral, under the auspices of the Young Catholic Friend's Society, and a school for German boys at St. Mary's Church, which was very largely attended.

Besides St. Mary's Orphan Asylum at Norfolk, there were also a free school and likewise parish schools at Petersburg, Lynchburg and Harper's Ferry. As to Sunday-schools, they flourished at Richmond, Norfolk, Portsmouth, Lynchburg, Staunton, Harper's Ferry, Bath and Martinsburg.

St. Vincent's Hospital at Norfolk, an institution that has done incalculable good, was founded and placed under the Sisters of Charity in 1856.

On December 7, 1856, a great calamity befell Norfolk in the destruction of its church by fire. Rev. Matthew O'Keefe, undismayed by the disaster, began at once to collect funds to rebuild.

Rev. Oscar A. Sears, a native of Alexandria and convert to the Church, was, on March 23, 1857, ordained to the priesthood by Bishop McGill at the Cathedral. He was soon transferred from the Cathedral to Martinsburg, and finally to Lynchburg, where he died ten years later.

So energetically did Father O'Keefe labor at Norfolk that he was able to have the corner-stone of his new church laid by Bishop McGill on March 25, 1857. The name of the old church, St. Patrick's, was relinquished, and the new name, St. Mary's, was substituted for the edifice to be constructed.

At the consecration by Archbishop Kendrick of the Very Rev. John Barry as Bishop of the newly-erected Vicariate Apostolic of Florida, which ceremony occurred in the Baltimore Cathedral August 2, 1857, Bishop McGill preached a sermon of singular eloquence.

From May until October of the same year Very Rev. Father Teeling was absent on a visit to Ireland. Rev. Thomas Mulvey was appointed to act at the Cathedral as Vicar-General during his absence.

On January 27th of the following year, the corner-stone of another church was laid, that of St. Mary's at Fredericksburg, and shortly after that of St. Mary's at Fairfax Station.

At the consecration in Savannah, March 14, 1858, of Bishop Lynch by Archbishop Kendrick, Bishop McGill delivered a profound discourse on the form and government of the Church.

From January to July, 1858, a new priest assisted at the Cathedral in the person of the Rev. J. Brady.

On August 15th of the same year Alexandria, attended by the Jesuits from Georgetown, and heretofore in the Baltimore diocese, because then a part of the District of Columbia, was, by a rescript of the Holy See annexed to the Diocese of Richmond. Cardinal Barnabo announced the fact in a letter written to the Bishop, dated October 9, 1858.

St. Mary's Church, Norfolk, having been completed by Father O'Keefe, was on October 3, 1858, solemnly dedi-

cated by Bishop McGill. St. Mary's is regarded as one of the most beautiful and artistic churches in the South, and, as long as its walls stand, will be a living monument to the zealous pastor and people of Norfolk who erected it.

Rev. Robt. A. Andrews, born in Westmoreland county, and educated at Princeton for the Presbyterian ministry, became a convert, studied for the priesthood, and was ordained by Bishop McGill at the Cathedral, March 13, 1859. He assisted at the Cathedral during the next six years.

On March 20, 1859, the Bishop dedicated the church at Fredericksburg, which had just been completed.

About this time of the same year the German school at Richmond, after many trials, was put under the care of two Notre Dame Sisters, who came to the city from Milwaukee. A building was constructed for the Sisters and children under their charge. The same year witnessed the forming at St. Mary's of the Sodality for Young Men and Ladies under the patronage of the Immaculate Conception. Beginning with twenty members, the organization to-day numbers over 400.

Being convinced of the need of a place of worship for the eastern part of the city of Richmond, the Bishop had been for some time trying to find a suitable site for a church. Accordingly, in January and in March, 1859, he purchased, what was then four lots, on the eastern side of Twenty-fifth street between Broad and Grace and began at once the building there of St. Patrick's Church. On the Feast of Pentecost, June 12, 1859, he laid the cornerstone of the new edifice, and preached on that occasion a most eloquent sermon explaining and defending the ceremonies of the Catholic Church. The church was com-

pleted the same year and impressively dedicated by the Bishop. It was served during the next two years by Father Teeling from the Cathedral

At about this period Bishop McGill issued to his clergy and flock a strong pastoral, in which he promulgated, and strongly urged the faithful to make, the Jubilee of that time.

Rev. A. Talty came to assist at the Cathedral in December, 1859, and remained only until the following May.

The Infirmary of St. Francis De Sales, on Brook avenue, Richmond, was founded May 26, 1860. It was placed under the Sisters of Charity with Sister Terebius as Superioress.

On July 16, 1860, Bishop McGill laid the corner-stone of St. John's Church, Warrenton. About the same time of this year Rev. Thomas A. Becker, D. D., who, after a brilliant course, had just been ordained in Rome, came to the Cathedral, from which place he was shortly after sent as pastor to Martinsburg. It is worth while to chronicle that Dr. Becker was an alumnus of the University of Virginia. .

In 1860 an event of great importance to the Church took place in Richmond, namely, the transferring of St. Mary's Church and the Germans of the city to the care of the Benedictines, who during all the succeeding years up to the present have labored with a zeal and success worthy of the highest commendation. The change came about in this wise: Rev. Father Polk, S. J., the pastor of St. Mary's, a man beloved by all, and who had succeeded in making his congregation a truly flourishing one, was recalled by his superiors to Georgetown. It was his fondest hope to have some order of religieux succeed him at St. Mary's. With this end in view, he made an earnest ap-

peal to the pious Archbishop Boniface Wimmer, O. S. B., of St. Vincent's Abbey, Pennsylvania, with the result that Rev. Leonard Mayer, O. S. B., was sent as the first Benedictine pastor of St. Mary's, Richmond. He arrived at his new charge August 2, 1860, and three days later was formally installed. For thirteen years did he labor zealously and faithfully, his period of office covering the most difficult times in the history of the Church in the South. An eloquent speaker, a skilled musician, and possessing traits of character calculated to draw people to himself, it is no wonder that the people loved him and that to-day his name is held in reverence by every Catholic German family of the city and by all other people who knew him.

On September 9, 1860, Bishop McGill laid the cornerstone of "St. Mary's Star of the Sea," at Fort Monroe. A chapel at Fairfax was dedicated on the 23d of the same month, and on the 30th the church at Martinsburg was likewise dedicated.

Strenuous times were in store for the Church throughout the whole South in the shape of that greatest of national calamities—the Civil War.

A pastoral letter was issued by the Bishop, dated February 4, 1861, in which he ordered prayers for peace, and said: "The fortunes and fate of our beloved country are now trembling in the scales. . . . Our chief hope is in the merciful Providence of God."

Very Rev. Father Teeling was formally installed as the pastor of St. Patrick's Church, Richmond, in May, 1861, where he remained for three years and seven months.

Rev. A. L. McMullan came as assistant at the Cathedral in July, 1861, and continued there for four years and four months. In August of the same year the Rev.

John Hagan also came to the Cathedral, where he labored for six years.

At the outbreak of the Civil War in 1861, besides the priests lately referred to as laboring in Virginia, the following Fathers served in the Old Dominion:

At Alexandria, Rev. P. P. Kroes, S. J.; Bath, Fairfax and Martinsburg, Rev. T. Becker, D. D.; Harper's Ferry and Winchester, Rev. M. Costello, D. D.; Lynchburg, Rev. O. A. Sears; Norfolk, Rev. Matthew O'Keefe; Portsmouth and Old Point Comfort, Rev. Joseph Plunkett, pastor, and Rev. J. Brady, assistant; Petersburg, Very Rev. Thomas Mulvey, one of the two vicars-general. Fredericksburg was attended once every third Sunday from Richmond, and Staunton every fourth Sunday. Charlottesville, Lexington, Harrisonburg, Mountain Top and other smaller stations were also occasionally visited from Richmond. Warrenton was attended sometimes from Alexandria and sometimes from Richmond.

Statistics of the diocese at this time show the following figures:

Priests of religious orders.....	3
Secular priests	10
Churches	15
Ecclesiastical students	6
Academies for young ladies.....	2
Parochial schools	6
Orphan asylums	2
Hospital	1
Infirmery	1
Catholic population, about	12,000

The Civil War came and with it a state of turbulence for religion. Virginia has been aptly styled "The Battlefield of the Civil War." Her soil drank in some of the

best blood of both the North and South. A large number of Catholics were combatants on both sides. These were looked after by Catholic chaplains from outside of the diocese and by the priests attending the various missions throughout Virginia.

The harm done to the Church during the mighty conflict can be better imagined than described. Congregations were dispersed and churches and other religious institutions were made use of as hospitals. The Church of St. Vincent De Paul, at Bath, after serving as quarters for the Confederate troops, was accidentally burned. Horses of the United States cavalry were actually stabled in the sacred edifice at Winchester. Afterwards General Banks had the church destroyed by fire. Sixty horses were likewise stabled within the walls of St. Joseph's Church, Martinsburg, by the Jesse Scouts, who also used the sacristies of the church as prisons.

As was to be expected, Bishop McGill's sympathies in the great struggle were decidedly with the South. He accordingly used whatever influence he possessed to further the success of the Confederacy. He strongly urged his people to fight for their beloved southland. An old gentleman who hailed from a foreign country, and who at that time had been in Virginia only a short while, relates how, near the beginning of the war, and before he had made up his mind that it was his duty to fight, he encountered Bishop McGill two or three miles from the city, and how the Bishop upbraided him for his hesitation; told him it was his solemn duty to take up arms for the land in which he intended to reside, and made him promise to enter the army, which he subsequently did.

During the four years of the war, especially the latter ones, the Catholic congregations of the diocese dwindled

down to insignificant numbers, composed almost exclusively of women, children and old men, practically all of the able-bodied men and youth having enlisted in the army, and many of the women being prevented from attending church owing to their nursing of sick soldiers and other extra cares put upon them. As the writer of "The Progress of the Catholic Church in America," page 151, truly says, "more Catholics died on its (Virginia) soil (during the war) than had ever previously lived within its limits."

The Catholic men and youths of Virginia were enlisted in various companies, those of Richmond being members, principally, of the Emmet Guards or the Montgomery Guards.

Dr. Teeling served as Chaplain to the latter company, whose principal officers (commissioned) were P. T. Moore, Captain; John Dooley, First Lieutenant; and William English, Second Lieutenant.

When Captain Moore became Lieutenant-Colonel, Lieutenant Dooley was made Captain, and later still, Major; Lieutenant English then becoming Captain. Mr. John Ahern was also at one time Lieutenant; and Mr. John Disney Orderly Sergeant. The writer regrets his inability to procure in time for the publication of this work a complete roster of the officers and men of the Montgomery Guards.

The Sisters of Charity already within the State and those who came for the purpose during the war did noble work nursing the sick, and proved themselves in every sense of the word true heroines of charity. Special mention should be made of the work done in this line at Richmond, Norfolk and Fortress Monroe. At the latter place, the wounded and sick were attended by both the Sisters of

Charity and the Sisters of Mercy. The writer has more than once visited the building on Brook avenue, in Richmond, now used as a kindergarten and known during the war as "The Infirmary of St. Francis de Sales," under the care of the Sisters of Charity. If the walls of the old building could speak, what tales of heroic charity would they not tell as having been exercised during the war towards the poor, wounded soldiers by the courageous and patient Sisters of the Infirmary!

Amongst the diocesan priests who served as chaplains to the Confederate soldiers, at least for a time, besides Dr. Teeling, of Richmond, already mentioned, was Father Plunkett, of Portsmouth, whilst all the clergy of Virginia performed amongst the soldiers whatever missionary service they could. The Bishop himself made frequent visits to the Catholic soldiers detained in Libby Prison. He also caused different priests of Richmond to administer to the wants of the Catholic soldiers there.

During the war the Bishop, because of army regulations, not being able to journey over his diocese as he wished to do, utilized his spare moments by writing two books, namely, "The True Church Indicated to the Inquirer" and "Our Faith the Victory." The latter, now republished by P. J. Kennedy & Co., of New York, under the title "The Creed of Catholics," has gone through ten editions. The publishers in the preface to the sixth edition have this to say: "In logical arrangement, in its completeness, and in the power and beauty of the language used, the "Creed of Catholics" is surpassed by no work of its kind in the English language. Bishop McGill shows a familiarity with the writings of the Fathers nearly equal to that of Dr. Moehler in his famous 'Symbolik.' Modern theories on religious subjects were also well known

to him, and, while not directly alluding to them, he completely demolished the popular objections to the Catholic Church."

The allusion above to the Bishop's familiarity with the Fathers deserves especial mention. At the Episcopal residence, Richmond, there is to-day an almost, if not quite, complete collection of the works of the Fathers made by Bishop McGill, and transmitted by him to his successors. In fact, he got together several thousand volumes of most profound works on Sacred Scripture, theology, church history, canon law, rubrics, history, travel, and miscellaneous writings of various kinds, embracing altogether what is doubtless one of the rarest and best ecclesiastical libraries in the country. In fact, if we had no other way of judging of the profound learning and literary turn of Bishop McGill's mind than from the valuable books he collected during his lifetime, we would at once form the just conclusion that he was a man of wide and deep learning, and possessed of splendid literary ability. In fact, it may be seriously doubted if Bishop McGill was surpassed in intellectual depth and in learning, if equalled, by any of the earlier American bishops, unless we except the renowned Bishop England, of Charleston, known sometimes as "The Light of the American Hierarchy." It seems that Bishop McGill was a great admirer of Bishop England, having collected at an early period all of his printed works.

The older clergy and members of the flock in Virginia who had the opportunity of hearing the Bishop preach declare his sermons were models of depth, learning and literary finish. If there were any fault to find with them it was because at times the Bishop's profound mind led him into depths beyond the reach of the majority of his auditors.

The writer will now endeavor to present in order the different occurrences of the time of which he has been able to glean any knowledge from the study of records and the story of living witnesses.

During the greater part of the war St. Mary's Parochial School was the only parish school in Richmond able to continue. With difficulty was Father Leonard Mayer, O. S. B., able to get from the North the necessary school books through the Federal lines.

St. John's Church, at Warrenton, was blessed in October, 1861.

Rev. Michael Ferren was ordained by the Bishop at the Cathedral on April 28, 1862. He died at Lynchburg about seven years later.

In the hopes that the war might come to an end, the bishops of the Confederacy set apart the time from December 1st to December 20th, 1863, as a special time of prayer for peace by both clergy and people.

Previously to the use of the church at Winchester as a stable the Rev. Thomas A. Becker, D. D., the pastor, was arrested because he refused to recognize the right of the provost-marshal set over that church to direct him what prayers he was to offer in his church.

August 23, 1864, Bishop McGill purchased from the executor of Loftin N. Ellett for \$15,000 a half square in depth of ground on Church Hill, located on the southside of Grace street and extending from Twenty-second to Twenty-third streets. It had on it an old-fashioned wooden house, built in the eighteenth century by Col. Richard Adams, and, as we are told by Judge A. M. Keiley in his "Memoranda," "was in those days considered a palatial residence." We shall shortly see how, after two years, the Bishop established here a holy order of

women, who by their example and teachings have done an immense amount of good to the Catholic Church in Richmond.

During the closing period of the war the following priests were laboring in Richmond: At the Cathedral, Revs. Robert H. Andrews, A. L. McMullen, and Rev. John Hagan; at St. Mary's, Rev. Leonard Mayer, O. S. B.; at St. Patrick's, Rev. J. Teeling, D. D. Fredericksburg was attended from the Cathedral. The Jesuit Fathers of Alexandria, the Rev. P. P. Kroes, pastor, and Rev. P. Toale, assistant, visited Fairfax Station. Martinsburg, Winchester and Bath were attended by Rev. M. Costello, D. D., of Harper's Ferry. Father O. A. Sears was pastor at Lynchburg; Father Matthew O'Keefe, assisted by Rev. Father Michael Ferren, was at Norfolk; Rev. Thomas Ouelett, S. J., was pastor of the new church at Old Point Comfort; Rev. Joseph Plunkett labored at Portsmouth; Rev. Father Bixio, pastor at Staunton, attended Charlottesville, Lexington, Harrisonburg, Mountain Top and other stations. Warrenton was occasionally visited from Richmond. Very Rev. Thomas Mulvey, Vicar-General, was the pastor at Petersburg.

During the war an impulse was given to the Catholicity of Staunton by the establishment in that city of the first Catholic school.

In January, 1865, Father Teeling was succeeded as pastor of St. Patrick's at Richmond by Father Robert A. Andrews, who remained there until his death, two years and nine months later.

Being anxious to proceed to Rome to consult the Church authorities there concerning the betterment of his diocese, as well as to make his "ad limina" visit required to be made every ten years by the bishops of America to the

tombs of Rome's two great apostles, the Bishop endeavored, early in the year 1865, to pass the line of Northern soldiers, but in vain. He even applied to the authorities at Washington for permission to make his contemplated journey, but without success. It was only after the surrender of Lee and Johnston that he was even able to visit the different portions of his diocese, with the result that his heart was torn at the evidences of havoc to religion on all sides wrought by the frightful Civil War. Much of the work accomplished by himself and former missionaries was completely undone, and had to be begun over again. Disheartened for a time, but not crushed, the intrepid bishop and his courageous priests set to work to adapt themselves to the new order of things, with the result that soon, out of the chaos of the Civil War, arose some semblance of order and progress.

Rev. P. J. O'Keefe came as assistant to the Cathedral in August, 1865.

A pastoral letter, dated February 2, 1866, was addressed by the Bishop to his flock. With graphic words he dwells on the harm done to religion by the war. He inveighs against indifferentism, error and dangerous amusements, and urges Christian education and the general co-operation of his flock in the upbuilding of religion.

On the Grace street lot between Twenty-second and Twenty-third streets, which lot, as already stated, the Bishop had purchased two years before, he established September 17, 1866, the Nuns of the Visitation. Mother Mary Baptista was the first Superioress. Her worldly name was Miss Amelia R. Hitzelberger, a sister of the priest of that name, who, owing to his virtues and talents, was remembered with affection not only in Norfolk, where he had principally labored, but throughout the State.

Without delay the Nuns of the Visitation opened the Academy of Monte Maria for girls, an institution that has flourished to this present day. During the year 1866 there were five boarders and forty day scholars. A few years later the grounds of the school and convent were still further enlarged by the purchase from Mr. A. J. Rutherford of that part of the present lot fronting on Franklin street, thus giving to the Nuns an entire block in both length and width.

By the death on July 16, 1866, of Rev. P. Donelan, who had been on the missions less than a year, the diocese suffered considerable loss.

The Second Plenary Council of Baltimore, attended by Bishops from all parts of the country, was opened by Archbishop Spalding at Baltimore, October 7, 1866. Bishop McGill was present and was one of the bishops chosen to preach during the sessions of the Council. The sermons delivered were of a so eloquent and learned a character that they were printed in America and afterwards reprinted in Europe.

At this time the priests stationed at the Cathedral were Rev. Thomas A. Becker, D. D., and Rev. Peter O'Keefe, as previously stated. Father Andrews, the pastor of St. Patrick's Church now, had as assistant the Rev. Ambler Weed. The other changes from the closing period of the war were the following: Rev. Father Farrell attended Fredericksburg, Warrenton and Fairfax; Rev. O. A. Sears was now at Martinsburg, but had not as yet been able to rebuild the church at Bath, accidentally destroyed by the Confederate troops; consequently he had to hold services at Bath in private houses or halls; Rev. P. Farren was made pastor at Lynchburg and visited from there Lexington, as also Staunton and its missions, whose pastor, Rev.

J. Bixio, S. J., had just been recalled to California by his superiors; Rev. J. Hagan was the assistant to the Rev. M. O'Keefe at Norfolk. Old Point was attended from Norfolk every Sunday. The priests at Norfolk likewise attended Eastville and Cherrystone, in Northampton county. Ashland was visited from Richmond. At this period also the German Sisters of Notre Dame were in charge of the Female Academy of Notre Dame, in Richmond. The work of these Sisters was under the supervision of Rev. Leonard Mayer, O. S. B., pastor of St. Mary's Church.

Rev. D. Costello, D. D., a young priest of great promise, had died at Harper's Ferry. He was succeeded by the Rev. J. J. Kain, who afterwards became successively Bishop of Wheeling and Archbishop of St. Louis.

In September, 1867, Rev. Thomas J. Brady, the beloved senior priest of the diocese, came to Virginia from All-Hallows College, Ireland. He was at once stationed as assistant at the Cathedral, where he zealously labored for more than three years. He also served as secretary to Bishop McGill.

In October, 1870, he was transferred to St. Paul's Church, Portsmouth, where during his many years' fruitful pastorate from then until now he has shown himself to be one of the most able and apostolic priests that Virginia has ever had. Though having labored in the past with a hundred-fold success, the good priest is at present as active and energetic as in his younger days.

Not to mention his schools and religious houses, the new Church of St. Paul, dedicated the past spring, which replaced the old church destroyed by fire, is one of the most costly and magnificent churches in the South. It will ever remain a monument to his untiring efforts and to the remarkable generosity of his faithful flock.

Besides being Virginia's senior priest, Father Brady is one of the consultors of the diocese. The priests of the diocese hold him in the highest veneration, feeling, as they do, that his is an example they may emulate with profit.

May the good Father Brady, the model priest, who has given to the diocese more years of service than any other of Virginia's missionaries, be spared to continue his unselfish work for years to come in the vineyard of the Lord!

Wishing to establish the Sisters of Charity in connection with St. Patrick's Church, Richmond, Bishop McGill in 1867, invited some of the aforesaid sisters to Richmond. They occupied a rented house on the western side of Twenty-fifth street. Their first superioress was Sister Mary Innocent, who at once opened a school for girls. During its first year's existence the school was attended by no less than 150 girls.

The same year Rev. J. A. Weed was appointed pastor at Staunton. He was succeeded as assistant at St. Patrick's, Richmond, by Rev. Jno. Hagan. Rev. J. J. Ewin was pastor at Bath, though the church there had not been rebuilt.

A parochial school for boys in the basement of the Cathedral was organized by Dr. Becker. It was attended during the year 1867 by 80 boys, the German school for boys by 75, whilst St. Patrick's school, recently organized, also had 75 boys.

During this same year were organized at the Cathedral the Ladies' Benevolent Society. Mrs. John Purcell was the first president.

Previously to the foundation of this society another Benevolent and Sewing Society met at the house of its president, Mrs. Constance R. Boudar.

The Conference of St. Vincent de Paul was instituted

both in the parishes of the Cathedral and of St. Patrick. The German Benevolent Society of St. Mary's Church, Richmond, was at this time in a flourishing condition.

The diocese sustained a great loss on October 27, 1867, in the death of the Rev. Robert A. Andrews, pastor of St. Patrick's Church, Richmond. He was succeeded by Father John Hagan.

On March 25, 1868, the five Sisters of St. Patrick's School, Richmond, Sister Mary Vincent Cunningham being superioress, were incorporated under the title of "The Sisters of St. Patrick's School." About the same time they purchased at a cost of \$3,212.50 a desirable lot on Twenty-fifth street, near the northeast corner of Franklin street. Here was permanently established their school. The next year they were able to add a wing to their building.

When in 1868 the Diocese of Wilmington was formed, Rev. Thomas A. Becker, D. D., a Virginia priest, of remarkable brilliancy, and one of the greatest linguists in the country, was appointed its first bishop. He was consecrated by Archbishop Spalding, August 16, 1868.

On October 3rd of the same year the Sisters of the Cathedral were incorporated under the title, "The Sisters of Charity of St. Joseph's Orphan Asylum and Academy."

In August, 1868, the Rev. James J. McGurk came to Virginia, and was at once appointed to the Cathedral, where he remained until October, 1869, when he was transferred as pastor to Lynchburg, where, after having built up Catholicity in the city and surrounding missions, he remains one of Virginia's best beloved and most efficient priests. Possessed of splendid abilities, especially of an executive nature, Father McGurk is also noted as one of Virginia's most eloquent of sacred orators. We quote here

the reference made to Lynchburg and its present pastor by the Very Rev. Henry F. Parke in his "Notes on the Rise and Spread of the Catholic Missions in Virginia," page 17: "The frontier chapel has given place to the handsome and spacious church of the future. The Lynchburg faithful no longer follow their dead to the field of the stranger. The ashes of Fathers Fox, O'Donohue and others repose in the midst of their people. All praise to the earnest pastor (Rev. J. J. McGurk) and flock who have effected these wonders."

Since the above lines were written Father McGurk has constructed one of the most beautiful churches and rectories in the diocese, together with a fine home for the Sisters of Charity. He has also erected churches on the missions attached to Lynchburg and has remodelled the old church building of the Hill City into a splendid school.

Father McGurk is an irremovable rector, the second senior priest and senior pastor, and one of the consultors of the diocese. In the old days, he would attend Lexington, fifty-two miles distant, making the journey on horseback. He is regarded with affection by priests and people as one of Virginia's best and most capable pioneer priests. The history of the Catholic Church in Lynchburg and the surrounding missions will be forever closely interwoven with the name of the Rev. James J. McGurk.

Father Janssens came to the Cathedral in October, 1868. Later on he became successively pastor of the Cathedral, Bishop of Natchez, and finally Archbishop of New Orleans.

Rev. Leonard Mayer, O. S. B., of St. Mary's Church, Richmond, now had an assistant in the person of Rev. Thaddeus Stephens, O. S. B.



RT. REV. THOMAS A. BECKER, D. D.,
Deceased Bishop of Wilmington and of Savannah.

Father Plunkett, of Portsmouth, had had the great happiness of seeing his new church completed interiorly and dedicated on the Feast of the Holy Rosary, October 4, 1868.

This same year was established at Norfolk St. John's Seminary, under the direction of Rev. M. O'Keefe and Rev. G. Vanderplas. It opened with one student of philosophy and five of theology. Besides the above ecclesiastical students, the Bishop had others at All-Hallows College, Ireland, and at St. Mary's Seminary, Baltimore.

In 1869 Very Rev. Thomas Mulvey, Vicar-General, was stationed at the Cathedral. On October 13, 1869, Rev. W. B. Hanley was ordained at the Cathedral by Bishop McGill, who stationed him as an additional assistant at the same place.

Rev. Father Weed was now pastor at Staunton. Rev. M. O'Keefe, of Norfolk, had as assistant the Rev. John Doherty. Towards the close of the year 1869 Rev. Wm. B. Hanley was made temporary assistant to Father Plunkett at Portsmouth.

In addition to the other schools in Richmond, the Germans had now a high school. The total attendance at all the Catholic schools and academies of Richmond for the year 1869, according to "Sadlier's Catholic Directory," was 915.

"On the 23d of July, 1869," writes Judge A. M. Keiley, in his "Memoranda," "Bishop McGill conveyed to the Sisters (of St. Joseph's Academy) the lot which he had derived from his predecessors, and which Father O'Brien bought from Chevallier, and, on the 12th of October in the same year, a lot bought for the Sisters October 13, 1860, on Fourth street, and in rear of their main lot, the title of which was held by trustees, was by those trustees

conveyed to the Sisters of St. Joseph. This lot originally cost \$7,000, and fronts on Fourth street eighty-one feet, running back 130, and is in part occupied by the new building now in progress."

In the latter part of the year 1869 Bishop McGill went to Rome, where he attended and took part in the sessions of the Vatican Council during that and the following year. Whilst he was away a number of gentlemen of the Cathedral congregation, acting under the incentive of the Vicar-General, Very Reverend Father Mulvey, formed a chartered association under the title of the "Catholic Male Orphan Asylum and School Association," and began at once the work of raising funds for a school building.

Shortly after this movement in favor of a school was begun, a fine lot on the southeast corner of Marshall and Ninth streets was offered for sale. The lot, on which was an old brick dwelling, was purchased for the sum of \$16,000.

The cash payment required was made whilst the Bishop was yet in Europe, as was also the second payment of one-fourth obtained from popular subscription. "The Bishop was unable to promise the immediate opening of a school," writes Judge Keiley in his "Memoranda," "and the interest of the congregation in the matter, in consequence, soon flagged. The association finally conveyed the property to the Bishop, and nothing was done during his lifetime."

In January, 1870, Rev. Thomas Kelly succeeded Rev. John Hagan as pastor of St. Patrick's Church, Richmond, though he did not actually take charge of the parish until October of the same year, he assisting at the Cathedral until that month. He remained as pastor for four years, being then succeeded by the Rev. John Doherty, who soon

constructed the present school of St. Patrick for boys on Twenty-sixth and Marshall streets. On the transfer to the Baltimore Diocese in the eighties of the Rev. Matthew O'Keefe, Father Doherty succeeded him as pastor of St. Mary's Church, Norfolk, where he has remained, up until the present, one of the most esteemed and successful priests of the diocese. His courteous manners and kindly disposition have won him hosts of friends amongst all classes and creeds since he came to Norfolk. Amongst other buildings that have been constructed, we may note the beautiful rectory attached to St. Mary's Church, which rectory, next to those of the new Cathedral, is considered the best and handsomest in the diocese. Father Doherty has been closely identified with all the Catholic events which in recent years have transpired in Norfolk, and the great progress of the Church in the City by the Sea is due in no small measure to his wisdom, zeal and abilities.

Rev. G. Vanderplas, the esteemed pastor of Petersburg, died July 27, 1870, not having been on the mission quite two years. He was buried at Petersburg, as was still later buried the Very Rev. Father Mulvey.

In October, 1870, Rev. Augustine Van De Vyver, the present beloved Bishop of Richmond, came to the diocese. He was at once appointed assistant at the Cathedral, where he was destined to faithfully labor longer than any other priest or bishop.

The Rev. J. Ambler Weed, who, before his conversion to Catholicity, had been an Episcopalian minister, died March 23, 1871. At the time of his death he had sixty pupils attending his school at Staunton.

On May 3rd another faithful priest was added to the diocese by the ordination at Norfolk of the Rev. Thomas

J. Murray. The Rev. Erhardt Vanino, O. S. B., came to St. Mary's Church, Richmond, about the same time, to assist the Rev. Father Mayer, O. S. B.

From the Cathedral Father Van De Vyver attended Fredericksburg and Ashland, whilst Father Janssens looked after the Catholics at Warrenton, Gordonsville and Culpeper.

Rev. J. J. Kain, of Harper's Ferry, had now an additional assistant besides the Rev. P. O. Keefe in the person of Rev. John McVerry, the able and energetic pastor of Winchester and its missions. It was under his wise management and due to his unremitting labors that Catholicity in Staunton, Harrisonburg, and the surrounding country attained a degree of progress hitherto unknown. The beautiful new Church of St. Francis, constructed by him at Staunton, in 1895, ranks amongst the best in the diocese.

Added years of missionary work do not seem to tell upon the zealous missionary. Happiest when laboring the hardest, he is able to do to-day, and actually does, as much work as he did twenty or thirty years ago. The great learning of Father McVerry is deservedly held in high estimation by the priests of the diocese. He is especially noted as a profound theologian and scriptural scholar, and is considered an unusually deep and well-versed student of Irish lore.

Rev. Hugh J. McKeefry, the gentlemanly and highly esteemed irremovable rector of St. Patrick's Church, Richmond, came to the diocese in 1871. Stationed temporarily at Harper's Ferry, he was the same year appointed by Bishop McGill as the first resident pastor of Fredericksburg. His labors there and later on in the Valley of Virginia were eminently successful.

Father McKeefry's abilities, zeal and energy are strik-

ingly shown by the rapid spiritual and material advancement which St. Patrick's parish has made since he came to Richmond to take charge of it.

Some two or three years ago he had erected on a lot in Fulton, a large building which he uses at present as an additional Sunday-school for the children of that section of his parish. Between \$5,000 and \$6,000 have been altogether expended for the Fulton lot, building and improvements.

On Sunday, September 26th, the new Church of St. Teresa at West Point, which Father McKeefry had just completed, was solemnly dedicated by Bishop Van De Vyver. It is not only the first Catholic Church ever reared in Prince William county, but is the first and only Catholic Church in that particular section of the State.

Father McKeefry constructed also the Church at Keyser in 1875, and remodeled that at Martinsburg, where he secured for the Sisters the building known as "The Berkeley Female Academy." He also built rectories at Keyser, Fredericksburg and Martinsburg. The last named is a building of much beauty and elegance.

At the time of Bishop McGill's return from the Vatican Council, in the latter part of the year 1870, his health began to decline. He seemed to have an intuition of his approaching death, and accordingly, in 1871, visited his relatives in Kentucky and bade them farewell. On his return to Richmond his health failed so rapidly that he began to prepare for the end. His infirmities increased and his sufferings grew to be intense. His great soul passed to its reward on Sunday, January 14, 1872. His funeral was attended by a great concourse of clergy and laity.

Speaking of his death, Judge Keiley, in his "Memoranda," page 11, says: "Few events have occurred in Rich-

mond evoking a larger measure and a more decided expression of sympathy from all classes. By permission of the City Council his body was interred in the basement of the Cathedral, in front of the chapel altar, and shortly thereafter a memorial tablet, appropriately inscribed, was placed in the Cathedral between the Blessed Virgin's and St. Joseph's altar."

The death of Virginia's learned, zealous and beloved Bishop was for many a day after his demise the cause of the most profound sorrow in the Catholic families, as well as many non-Catholic ones, of the city and Diocese of Richmond.

The great work of recording the extensive labors of the zealous and efficient priests who, since Bishop McGill's time, have come into the diocese will not be attempted in the following pages.

CHAPTER VI.

1872-1877.

RIGHT REV. JAMES GIBBONS, D. D., FOURTH BISHOP OF
RICHMOND.

CONCERNING the appointment of a successor to Bishop McGill, Judge Keiley, in his "Memoranda," has this to say: "On the second day after the Bishop's death Most Rev. Archbishop Spalding appointed Right Rev. James Gibbons, the Vicar Apostolic of North Carolina, administrator of the diocese; and the usual steps having been taken to invoke the decision of His Holiness, the Pope was pleased to add to his duties as Vicar Apostolic of North Carolina the full charge of this diocese. North Carolina was one of the four new apostolic vicariates created by the Holy See at the instance of the Second Plenary Council of Baltimore."

"The career of this devoted, zealous and most amiable prelate," writes Judge Keiley in 1874, "the youngest who participated in the Council of the Vatican, though brief, promises, if God spares his life, that Catholicity in Richmond will have as much reason to congratulate itself on his energy, forecast and single-hearted devotion to the work of his high vocation, as to praise the gentleness, piety, learning and happy disposition with which that zeal, energy and wisdom are accompanied."

Judge Keiley's tribute to the new Bishop of Richmond indeed reads like a prophecy, for, as all America knows, since the above lines were penned, the career of the young

Bishop of Richmond has been without a parallel in the annals of American Church history, he having successively risen to the dignity of Archbishop and Cardinal, and having exercised for years, including the present, an influence for good amongst both Catholics and non-Catholics greater than that exercised by any other church dignitary of America.

His Eminence, James Cardinal Gibbons, as the world now knows him, was born in the city of Baltimore, Maryland, on the 23d day of July, 1834. At the age of ten he was taken to Ireland to make there his earlier studies. He came under the observation of the Archbishop of Tuam, who was attracted to him by his earnestness and diligence.

Whilst yet a youth, he returned to America and made his preparatory ecclesiastical course at St. Charles' College, near Ellicott City, Maryland. His assiduity, talent and piety won the approbation of his professors, and he was graduated with highest honors. He next entered St. Mary's Seminary, Baltimore, that noble institution which has done so much for Catholicity in America, and studied there his philosophy and theology with that earnestness and success that seem inseparable from all his acts.

Ordained June 30, 1861, he was assigned to St. Bridget's Church, Canton, on the outskirts of Baltimore. From here he attended St. Lawrence's Church, at Locust Point, as also the garrison of soldiers at Fort McHenry.

How well he filled his post is shown by the fact that Archbishop Spalding, struck by his worth, appointed him his secretary and assistant at the Cathedral.

His natural talents and learning, his piety and studious disposition, added to a most attractive personality, caused the bishops of the Second Plenary Council of Baltimore to



RT. REV. DENNIS J. O'CONNELL, D. D.,
Rector of the Catholic University, Washington.

select him to organize North Carolina, a State almost destitute of Catholicity, into a Vicariate Apostolic.

Consecrated Bishop of the Titular See of Adramyttum, in the Baltimore Cathedral, on August 16, 1868, he set out for his onerous charge. Arriving at Wilmington, North Carolina, he made St. Thomas' Church of that city his headquarters.

What a difficult task was his! Out of a million inhabitants the scattered Catholics numbered only 700 souls attended by one or two priests! Undaunted by obstacles, the young missionary bishop worked with all the zeal of a true apostle. He obtained the services of additional priests and labored as the humblest one of them all.

He traversed the whole State preaching the Gospel in halls, court-houses and church buildings. His gentleness and winning ways have made writers liken him to St. Francis de Sales. His lectures afforded him material for his celebrated work, "The Faith of Our Fathers," a book that has made more converts to Catholicity than any other modern work published, at least in our day.

As a result of his indefatigable labors, many were converted to the Church. Where needful and possible churches were erected and the faithful gathered into congregations.

Bishop Gibbons induced the great order of St. Benedict to found a magnificent monastery and college, and the Sisters of Mercy an academy, within the realms of his vicariate.

As stated elsewhere, on Bishop McGill's death he was appointed to the See of Richmond July 30, 1872. The State of North Carolina, however, was still left under his charge.

Though the Virginia people had not ceased to lament

the loss of the great Bishop McGill, yet, on the coming to Richmond of Bishop Gibbons, whose fame had preceded him, the people seemed to forget their grief and received the young prelate into their midst with general rejoicing.

From his first coming to Richmond, Bishop Gibbons exerted himself to the utmost to upbuild his diocese. Accordingly, his visitations to the different missionary points were frequent. Whether in Richmond or elsewhere, whenever the Bishop preached, he attracted large crowds, even of non-Catholics, who delighted in hearing his lucid and inviting way of explaining to his auditors the different doctrines of that religion which he loved so well.

At the Cathedral the only permanent school not yet established was one for boys. We have already referred to the purchase by the Cathedral congregation of a boys' school lot on the corner of Ninth and Marshall streets, concerning which Judge Keiley, in his "Memoranda," page 17, writes: "This property, and the design out of which its purchase grew, awakened the approving interest of Bishop Gibbons from the moment he came amongst us, and no sooner was he formally installed than he set about the accomplishment of the end desired.

"In the month of December, 1872, the corner-stone of a handsome building on the lot spoken of was laid, and the building was completed in time to open the fall session of 1873.

"The Cathedral School," continues Judge Keiley, "is an ornament to the city. It cost \$21,000, and is capable of accommodating 600 scholars. Its upper story is a handsome hall, used by several Catholic societies for their meetings.

"The principal is Rev. Charles Van Queckelberge, and he is assisted by three students (ecclesiastical) and three ladies."

Judge Keiley compiled statistics of Catholicity in Richmond for the year 1873, which we shall now give with his comment: "The following table," he says, "for which, as for the great majority of the facts in the recent history of the parish, I am indebted to Rev. Father Janssens, gives a complete account of the statistics of the Church in Richmond for 1873:

CHURCHES.	Catholic Population	Communions	Sunday Schools	Parochial Schools		Academies		Baptisms	Marriages	Confirmations	Burials
				Boys.	Girls.	Boys.	Girls.				
Cathedral..	2,700	9,550	450	200	120	20	160	133	31	134	92
St. Mary's..	870	3,000	150	82	78	-----	-----	62	12	109	37
St. Patrick's	1,013	3,724	216	80	150	-----	-----	60	14	65	34
Total....	4,583	16,274	816	362	348	20	160	255	57	308	16

An important event in connection with Catholicity in Richmond in 1874 was the establishing that year in the city of the Little Sisters of the Poor, concerning which Judge Keiley, in his "Memoranda," page 16, gives us the following: "On the 27th of March, 1874, Mr. William Shakespear Caldwell, a wealthy and liberal Catholic gentleman, presented to Bishop Gibbons a deed conveying the costly and elegant private residence on the northeast corner of Marshall and Ninth streets with the design of opening an establishment under the charge of 'The Little Sisters of the Poor.'

"By act of the General Assembly of Virginia, passed April 17, 1874, the sisterhood was incorporated, and the wishes of the munificent donor placed under the protection of the law.

"The Right Rev. Bishop will, at an early date, proceed to carry out Mr. Caldwell's pious design, and prepare 'St. Sophia's Home for Old People,' as it is called in the act of Assembly, for the object of Mr. Caldwell's bounty."

The Little Sisters (six in number) came to Richmond October 13, 1874. During their first year's residence on Marshall and Ninth streets they housed and cared for thirty inmates.

The remarkable work of Rev. John J. Kain at Harper's Ferry and the missions attached had already attracted the attention of the church authorities. Accordingly, it was not surprising when the news was divulged that he had been chosen by the Holy See as the successor to Bishop Whelan.

Born at Martinsburg, May 31, 1841, he made his ecclesiastical studies with great success at St. Charles College, near Ellicott City, and at St. Mary's Seminary, Baltimore. He had as class-mate and friendly rival the present illustrious Most Rev. John J. Keane, Archbishop of Dubuque. It is a singular fact that both Kain and Keane each became subsequently Bishop of one of the Virginias and later still distinguished Archbishops of Western Sees.

Some of the venerable professors of St. Charles College tell how, at that institution, the professors in the call for recitations would often get both Kain and Keane mixed, since both had the same initials and both family names, although spelled differently, were pronounced alike. At first, when John J. Kain or Keane was called to recite, both students would respond, to the perplexity of the professors, one of whom hit on the happy plan of calling one John J. Kain, "of Martinsburg," the other John J. Keane, "of Baltimore."

Father Kain was ordained priest by Archbishop Spald-



MOST REV. JOHN J. KAIN D. D .
Deceased Archbishop of St Louis

ing July 2, 1866. His mission at Harper's Ferry embraced no less than eight counties of West Virginia and four of Virginia. Elected Bishop on February 21, 1875, he was consecrated Bishop of Wheeling by Archbishop Bayley on May the 23rd of the same year. His aged mother, then four-score years of age, had the happiness of seeing her son raised to the purple.

Rev. Augustine Van De Vyver, the present beloved Bishop of Richmond, succeeded Bishop Kain as pastor of Harper's Ferry and its mission. It is a singular fact that three pastors of Harper's Ferry have been made bishops, the other, besides the two mentioned above, being Right Rev. Bishop Whelan. It is also well to recall here that Dr. Becker, who was made Bishop of Wilmington, had also been pastor of the neighboring parish of Winchester, and that Father Dubois, who became the third Bishop of New York, also labored for awhile in "The Valley," he attending from Frederick, Maryland, Winchester, Harper's Ferry and Martinsburg.

Thus "The Valley of Virginia" may be said to have given to the American Church five great bishops.

For the next six years Father Van De Vyver labored with great earnestness and success, until recalled to Richmond to fill the higher post of Vicar-General.

Being now feeble in health, Archbishop Bayley, of Baltimore, petitioned the Holy See for the appointment of Bishop Gibbons as his coadjutor, with the right of succession to that most venerable of all American Sees.

The departure of Bishop Gibbons from Virginia occasioned on all sides the most profound sorrow. He had been the chief pastor of the Virginia flock for but five years, and yet during these few years, Catholicity in the Old Dominion had made wonderful strides. The influence

of Bishop Gibbons for good extended not only to Catholics, but even to non-Catholics, who regretted his departure from Richmond probably as much as the Catholics. His gentleness, amiability and zeal, together with his learning and lucidity of thought and expression, endeared him to people of all classes.

He was given the title of Bishop of Janopolis on May 29, 1877. By the death of Archbishop Bayley, October 3rd of the same year, Bishop Gibbons became the Archbishop of Baltimore. Nine years later he was made a Prince of the Church by his elevation to the Cardinalate.

His distinguished career as Archbishop and Cardinal, and the conspicuous part he has played in the Catholic Church in America, are too familiar to every one to need extended mention here.

Cardinal Gibbons enjoys the unique distinction of being the only American who ever sat in a papal conclave and cast his vote for the election of a new Pontiff.

Suffice it to say that the Catholics of Virginia, as well as those of North Carolina, will ever be justly proud of the fact that they have had as their bishop the greatest prelate yet produced by America, the illustrious James Cardinal Gibbons.

On the translation of Bishop Gibbons to the See of Baltimore in 1877 the Vicar-General, the Very Rev. Francis Janssens, became administrator of the diocese.

During the same year the Rev. Dennis J. O'Connell, D. D., after a brilliant course in Rome, came to assist the other priests at the Cathedral. Here, after greatly endearing himself to the people by his zealous labors, he was made pastor of Winchester. Hence his name is to be added to the list of prelates who have labored in the "Valley of Virginia." All Virginians rejoice at the great honors

he subsequently attained, when he was appointed to the Rectorship of the North American College in Rome, made a Domestic Prelate to His Holiness, and still later, created Rector of the great Catholic University of America, which office he now, with distinction, fills. Virginians feel that Monsignor O'Connell is one of her great sons, and they naturally take pride in his distinguished career.

CHAPTER VII.

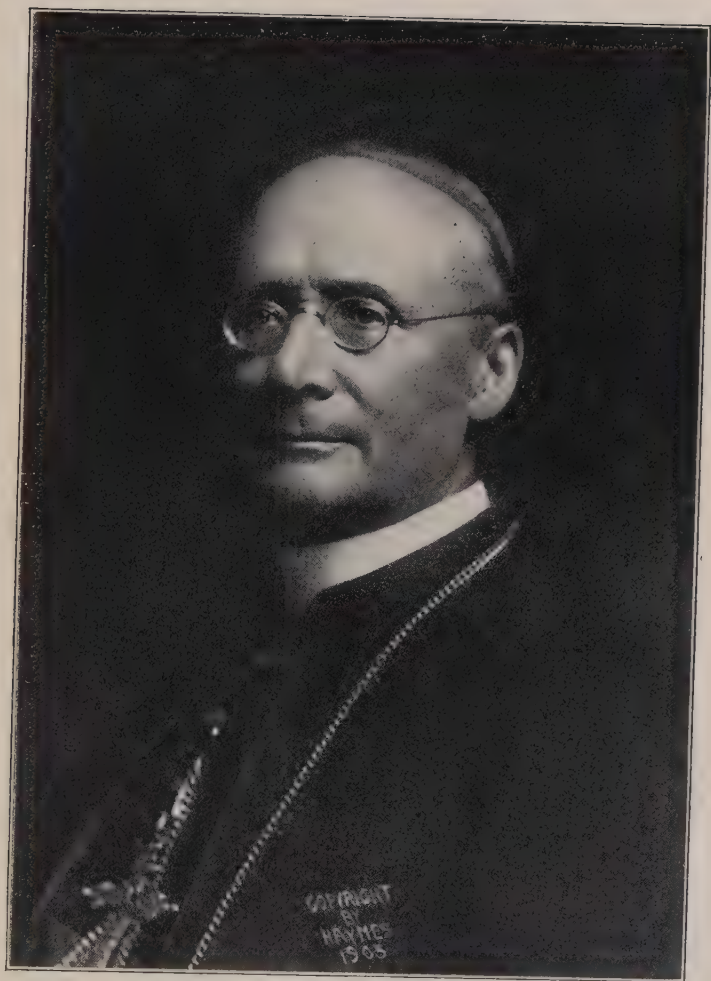
1878-1888.

RIGHT REV. JOHN JOSEPH KEANE, D. D., FIFTH BISHOP OF
RICHMOND.

RIGHT REV. JOHN JOSEPH KEANE, the fifth Bishop of Richmond, was born at Ballyshannon, County Donegal, Ireland. When but seven years of age, he was brought by his family to America, and came with them to live in the city of Baltimore, where he received his preliminary education. Evincing a decided inclination to the Priesthood, he entered St. Charles' College, near Ellicott City, Maryland, and later St. Mary's Seminary, Baltimore, where he made his priestly studies.

Young Keane's college and seminary courses were singularly brilliant. He soon won the love and admiration of his professors and fellow-students by his exceptional talent, earnestness and application, combined with striking piety and various other desirable traits of character.

Ordained in 1866, Father Keane was at once appointed assistant at St. Patrick's Church, Washington. Continuing his studies in the ministry, the young priest still further increased his store of information. His influence at Washington was felt by all with whom he came in contact, but by none more than the young men, who were ready to be led by him because they loved him as a kind Father. The learned and eloquent discourses of Father Keane drew the attention of the Church authorities to-



MOST REV. JOHN J. KEANE, D. D.,
Archbishop of Dubuque, Fifth Bishop of Richmond.

wards him. Accordingly, although only an assistant, he was appointed by Rome to the See of Richmond, made vacant by the transfer of Bishop Gibbons to Baltimore.

Bishop Keane was consecrated on the 25th day of August, 1878. The people of Richmond and Virginia received him as the one best fitted to succeed their former great and beloved Bishop, now, by the Providence of God, called to a higher honor.

One of the first acts of Bishop Keane on his arrival in Richmond, was to reappoint Father Janssens Vicar-General and pastor of the Cathedral.

Then began that active and zealous administration of his diocese which the Virginia people know so well. He made various visitations to the different posts of his See, and worked like one of the apostles of old to build up Catholicity in these parts.

It did not take the people long to discover that, in Bishop Keane, they possessed one of the most fluent, eloquent and learned orators in the United States. Always ready to preach, his thoughts and words flowed from him as do the waters of some perennial fountain. Wherever he was booked to preach great crowds flocked to hear him. Often his auditors were composed of more non-Catholics than Catholics. During his Lenten discourses in the Cathedral the seats were filled, and the lower aisles often packed with standing people.

Intermingling, as he did, with people of all classes and creeds, Bishop Keane broke down prejudice where it existed, and directly caused, or at least paved the way for, many a subsequent conversion to Catholicity.

In 1881 the Very Rev. Francis Janssens, Vicar-General of the diocese and beloved pastor of the Cathedral, was chosen by the Holy See to succeed Right Rev. William

H. Elder as Bishop of Natchez. On the first day of May, 1881, Father Janssens was consecrated bishop in St. Peter's Cathedral, Richmond, by Archbishop Gibbons, assisted by Bishops Keane and Becker, the latter being Bishop of Wilmington. The sermon on the occasion was preached by Bishop Elder, who had just been chosen coadjutor to the See of Cincinnati.

John Gilmary Shea, referring to the consecration of Bishop Janssens in his work, "Defenders of the Faith," page 314, says: "The ceremony was the grandest ecclesiastical function ever seen in Richmond, and attracted the largest gathering known in the history of the Church in the State. After the consecration Bishop Janssens made a most touching address to the members of the hierarchy and to his fellow clergymen, whom he thanked for all their kindness and brotherly feeling towards him from the day of their first cordial welcome."

Bishop Janssens was one of the most beloved priests that ever labored in Richmond. Possessed of a wonderful memory, he knew by name practically every man, woman and child in his congregation. Years after his departure from Richmond, when, as Archbishop, he returned to visit the scene of his priestly labors, he was still able, not only to call his old parishioners by name, but was also able to indicate to the younger people, who had grown up since his departure, the name of the family to which they belonged.

The grief of the people of Richmond at the departure of Bishop Janssens was assuaged by the knowledge that he was to be succeeded as Vicar-General and pastor of the Cathedral by his devoted companion, a priest beloved like himself, Rev. Augustine Van De Vyver.

The schools of the diocese were now in a very prosperous



MOST REV. FRANCIS JANSSENS, D. D.,
Deceased Archbishop of New Orleans.

condition. The seminary, however, at Norfolk was discontinued because it was seen that the ecclesiastical students could get a broader and better training at St. Charles's College, near Ellicott City, than they could in a mere diocesan preparatory seminary. Besides, it required too much time and money to run a diocesan seminary.

Great advancement was made in the cause of Catholic boys' education when, in August, 1881, the Xavian Brothers were introduced into the diocese. With Brother Philip as director they took charge of St. Peter's Male Academy, on Ninth and Marshall streets. They began with 225 pupils and have proven a power for good in the various parishes into which they have extended their work.

The Little Sisters of the Poor had moved from their quarters on Ninth and Marshall streets into more commodious ones at Harvie and Main streets. The erection of their present magnificent home for the aged is, in a large measure, due to the generosity of Mr. Mark Downey, brother of Mrs. Catharine Downey Hagan, who left the Little Sisters \$40,000 with which to remodel and extend their building. Mr. John Pope also gave money for the erection of the present walls which enclose the lot.

In 1884 preparations were made to build a church for the colored people of Richmond. There were only thirteen colored Catholics in the city at the time. Beginning on January 5, 1879, the Bishop had preached on Sunday nights exclusively to the colored people, who flocked to the church in such crowds as to completely fill the pews and some of the aisles of the church, including those in the galleries. Owing to the most strenuous opposition on the part of their pastors, the colored people were finally induced to refrain from attending the Catholic preaching, which was discontinued at the Cathedral.

In 1885, St. Joseph's Church, on First street near Jackson, was constructed for the sole use of the colored people, on a fine lot bought January 6, 1885. The cornerstone of the church was laid on April 12th, and shortly afterwards the building was dedicated by Bishop Keane, and placed under the charge of the Josephite Fathers, who have since faithfully and zealously labored amongst the colored people. This church is a beautiful one indeed, and has been further improved. Later on a fine rectory, an asylum and school were added.

In July, 1885, Vicar-General Van De Vyver, with the approval of the Bishop, purchased for \$14,000 the present beautiful and extensive new Catholic Cemetery, containing seventy-two acres of land, to which the bodies buried in the old cemetery on the Mechanicsville Turnpike were transferred. No more ideal location for a cemetery could be desired. Amongst the many acts for which the people of Richmond and Manchester will ever be profoundly grateful to their present beloved Bishop, is the purchase by him of that unsurpassed resting place for the dead, to which he has happily given that sweet appellation suggestive of hope, Mount Calvary.

One of the most important events that ever occurred in the diocese was the holding by Bishop Keane of the Second Synod, on August the 18th, 19th and 20th of the year 1886.

Its object, which was fully attained, was to enact special legislation for the diocese, and to publish the decrees of the Third Plenary Council of Baltimore just held, at which Bishop Keane had been one of the most conspicuous figures, having especially attracted attention by his eloquent sermons delivered during the sessions of the Council.

Besides Bishop Keane, the President of the Synod, the following officers were appointed and acted:

Promotor:

Very REV. AUGUSTINE VAN DE VYVER, Vicar-General.

Judges:

Rev. James J. McGurk,
Rev. John McVerry,
Rev. James T. O'Farrell.

Notary:

Rev. Edward M. Tearney.

Procurator of the Clergy:

Rev. Thomas J. Brady.

Master of Ceremonies:

Rev. Willibauld Baumgartner, O. S. B.

Assistant Master of Ceremonies:

Rev. Thomas J. Mercer.

Chanters:

Rev. Joseph Frioli,
Rev. Charles E. Donahoe,
Rev. Francis X. McCarthy,
Rev. William Mayer, O. S. B.

Amongst the priests present at the Synod the following have since died:

Rev. Dennis O'Kane, S. J.,	Rev. John L. Tiernan,
Rev. William Mayer, O. S. B.,	Rev. Francis X. McCarthy,
Rev. William B. Hanley,	Rev. Thomas J. Mercer,
Rev. Patrick Donahoe,	Rev. Lawrence O'Connell.

The names of those now living who took part in the sessions of the Synod, arranged according to seniority in the Priesthood, together with the present position occupied by each in the diocese, is as follows:

- Very Rev. Augustine Van De Vyver, Vicar-General, present Bishop of Richmond.
- Rev. Thomas J. Brady, pastor of Portsmouth.
- Rev. James J. McGurk, irremovable rector of Lynchburg.
- Rev. John Doherty, pastor of St. Mary's, Norfolk.
- Rev. John McVerry, pastor of Winchester.
- Rev. Hugh J. McKeefry, irremovable rector of St. Patrick's, Richmond.
- Rev. Thomas J. Wilson, St. Peter's, Richmond.
- Rev. John W. Lynch, pastor of Roanoke.
- Rev. Henry J. Cutler, pastor of Alexandria.
- Rev. James T. O'Farrell, pastor of Petersburg.
- Rev. James B. O'Reilly, pastor of Sacred Heart Cathedral, Richmond.
- Rev. Joseph Frioli, pastor of Newport News.
- Rev. Edward M. Tearney, pastor of Falls Church.
- Rev. Charles E. Donahoe, pastor of Martinsburg.
- Rev. Lawrence J. Kelly, St. Mary's, Alexandria.
- Rev. John J. Bowler, now the Very Reverend Vicar-General and pastor of St. Peter's, Richmond.
- Rev. Michael F. Dinneen, Doctor at St. Mary's Seminary, Baltimore.
- Rev. Richard A. Drake, pastor at Sacred Heart, Norfolk.

In order to complete the list of Virginia priests affiliated to the diocese by the addition of those who came since the time of the Synod, the following names, also arranged according to the number of priestly years spent in the diocese, with present appointments, are given:

- Rev. William A. Fallon, pastor of Fort Monroe.
 Rev. W. Gaston Payne, pastor of Clifton Forge.
 Rev. William A. McKeefry, pastor of Staunton.
 Rev. Richard L. Carne, chaplain at Old Point Comfort College.
 Rev. Edward J. Walsh, St. Mary's Church, Norfolk.
 Rev. Cyril De Muynck, pastor of Manchester.
 Rev. Thomas E. Waters, Virginia Apostolate, Danville.
 Rev. John J. Massey, assistant at Sacred Heart Cathedral.
 Rev. David F. Coleman, pastor of Fredericksburg.
 Rev. James E. Collins, pastor of Harper's Ferry.
 Rev. William A. O'Hara, pastor of Keyser.
 Rev. Timothy Crowe, pastor of Charlottesville.
 Rev. F. Joseph Magri, Chancellor and Assistant at Sacred Heart Cathedral.
 Rev. A. J. Van Ingelgem, Virginia Apostolate, Danville.
 Rev. Joseph Perrig, assistant at Lynchburg.
 Rev. Felix F. Kaup, assistant at Portsmouth.
 Rev. Frederick P. Lackey, assistant at Falls Church.
 Rev. James Gilsenan, assistant at Roanoke.
 Rev. Martin B. Haier, assistant at Keyser.
 Rev. Patrick J. Burke, on account of ill health, Chaplain of St. Elizabeth's Home, Baltimore.
 Rev. John Konicek, pastor of Bohemians, Prince George county, near Petersburg.
 Rev. John A. Kelliher, Ph. D., pastor of Italian Church, Norfolk.
 Rev. John A. Curran, assistant at Staunton.
 Rev. Thomas A. Rankin, assistant at St. Patrick's, Richmond.

It is worthy of note that the Rev. Richard L. Carne, chaplain of Old Point Comfort College, mentioned above, enjoys the unique distinction of being, at the time of his

ordination by Bishop Van De Vyver, the oldest priest ever ordained in the United States. When raised to the Priesthood he was sixty-six years of age. Though now past fourscore years, the saintly priest is full of activity and is engaged in recording, for the future use of the writer, his valuable reminiscences of the Church in Alexandria.

To the above lists we shall now add the names of the following Fathers, who, whilst not affiliated to the diocese, are yet laboring in it with splendid fruit:

At St. Joseph's Institute, Bristow: Very Rev. Julius Pohl, O. S. B., Prior; Rev. John Smith, O. S. B.; Rev. Augustine Ecker, O. S. B.; Rev. Dominic Vollmer, O. S. B.

Pastor at Manassas, Rev. Patrick Donlon, O. S. B.

At St. Mary's German Church, Richmond: Very Rev. Edward Meyer, Rector and Prior; Rev. Charles Rettger and Rev. Albert Goetz, assistants.

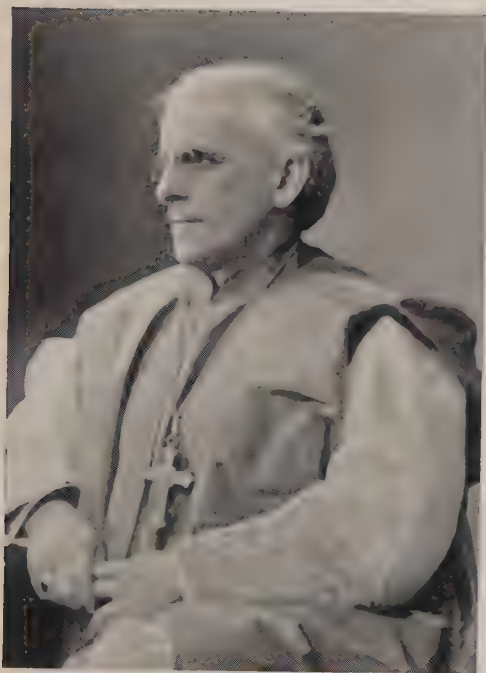
At the Colored Industrial Schools of Rock Castle: Rev. William F. Stadelman, C. S. Sp., and Rev. Charles A. Leroux, C. S. Sp.

At St. Joseph's Colored Church, Richmond: Rev. Charles F. Hannigan, Rector; Rev. Narcisse P. Denis and Rev. John Gensheimer, assistants (all Josephite Fathers).

At St. Joseph's Colored Church, Norfolk: Rev. Edward J. Houlihan (Josephite Father).

Rev. F. A. Schmitz, chaplain of St. Vincent's Hospital, Norfolk.

Our list of priests would not be complete without including the names of those who, being natives of the State, are winning renown in professors' chairs in three Catholic Seminaries outside the diocese.



RT. REV. BENJAMIN J. KEILEY, D. D.,
Present Bishop of Savannah.

Rev. John B. Tabb is, to say the least, one of America's greatest of living poets, who is recognized and appreciated in England as much as, if not more than, in America. Each one of his verses is considered a gem of beauty, so finished as not to bear further improvement. It is conceded by competent critics that, by his exquisite lines, the name of Rev. John B. Tabb is immortalized. Father Tabb is Professor of English at St. Charles' College and Preparatory Seminary, near Ellicott City, Maryland.

Rev. Richard K. Wakeham is one of the efficient professors of St. Joseph's Seminary, Dunwoodie, New York. Father Wakeham is an author of note. One of the greatest proofs of his ability as an ecclesiastical writer, is the fact that his "Sketches of Sermons on the Gospel" and those on the Epistles are found in most of the priests' libraries throughout the country.

Rev. Michael F. Dinneen, S. S., D. D., has already been referred to as one of the capable professors at St. Mary's Seminary, Baltimore. He is also Superior of the Philosophical Department. Dr. Dinneen is a deep and learned priest, and eminently successful in his work.

Many of the younger priests of the diocese have had as their professors one, two or all three of the Reverend Fathers mentioned above.

The names of Messrs. Augustine Halbleib, James Brennan and William Gill, all of whom are students at St. Mary's Seminary, Baltimore, will ere long be added to the list of Virginia's missionaries.

Let us now turn our attention to the happenings within the diocese after the Synod in '86. An event of exceeding importance was the construction and dedication by Bishop Keane in 1887 of the old Sacred Heart Church. The lot for the purpose, on the corner of Short street and Floyd

avenue, had been bought the previous July, whilst the corner-stone was laid on Sunday, November the 6th.

Richmond was and is rapidly extending westward, and hence the need of the new church in that section of the city. This church, with its parish, is now absorbed in the new Cathedral parish of the Sacred Heart.

In August, 1888, the diocese suffered an overwhelming loss by the appointment to the Rectorship of the new Catholic University of the learned, eloquent and apostolic Bishop Keane.

At the news of this appointment Catholics and non-Catholics alike throughout the State felt a just pride, but at the same time they could not conceal their sorrow that their magnetic, zealous and otherwise exceptionally gifted prelate was to be taken from their midst. Sad indeed was the parting between Bishop and flock. As in the case of his illustrious predecessors, the work of this brilliant prelate lives after him, and the people of Virginia will ever cherish the happy memory of his unselfish labors for their welfare. His subsequent career as Rector of the Catholic University, as Titular Archbishop in Rome, and as the present Archbishop of Dubuque, furnishes material for some of the brightest pages in the annals of American church history.

On the retirement of Bishop Keane from Richmond, the Vicar-General, Very Rev. Augustine Van De Vyver, was appointed Administrator of the Diocese. His zeal, learning, strength of character and unusual executive ability, for which he was already well and favorably known throughout the diocese, now served, more than ever in the past, to the great benefit of religion.

CHAPTER VIII.

RIGHT REV. AUGUSTINE VAN DE VYVER, D. D., SIXTH BISHOP OF
RICHMOND.—FROM HIS CONSECRATION, OCTOBER 20, 1889,
TO THE PRESENT.

RIGHT REV. AUGUSTINE VAN DE VYVER, the sixth Bishop of Richmond, was born December 1, 1844, in the town of Haesdonck, East Flanders, Belgium. He made his early studies in the city of St. Nicholas.

Being strongly inclined to the Priesthood from his childhood, and having determined to labor in the missionary field of America, the young student entered, in the year 1867, the American College at Louvain. The piety, talent, assiduity and zeal which he constantly manifested in the seminary gave indication of the useful future in store for him. Completing with high honors the regular course of studies, he was raised to the Priesthood at Brussels in the private chapel of the Apostolic Nuncio to Belgium, on July 24, 1870.

Shortly after ordination, he bade a fond adieu to the different members of his beloved family and came to Virginia, the scene of his future fruitful labors. Whether we view him as successively assistant at the Cathedral, pastor of Harper's Ferry and its missions, Vicar-General and Administrator of the Diocese, we find constantly manifested in him those sterling qualities that are expected in the ideal priest and are absolutely required in the ideal bishop.

No wonder, then, that when, by Bishop Keane's appointment to the Rectorship of the Catholic University

the See of Richmond was made vacant, the eyes of the Church authorities turned upon him as the man best fitted to succeed his eminent predecessors.

In order that Rome might fully understand in what estimate Administrator Van De Vyver was held in the diocese, after he had already been placed on the lists that were sent to the Eternal City, the priests of the diocese had forwarded to Rome a special petition requesting that their present administrator be appointed Bishop.

The Bishop endeavored to resist the effort to have him appointed, but in vain. "He was too modest," says a writer in the work, "Our Faith and Its Defenders," "ever to aspire to succeed Bishop Keane, and when unexpectedly the honor came he would have been glad to decline it, but the selection had been made because of his fitness, for those in higher station knew his goodness and his abilities, and nothing was left for him but to accept and carry forward the work as bishop, in which he had shown such aptitude as pastor and Vicar-General."

When news came that Vicar-General Van De Vyver had been appointed bishop, there was general rejoicing throughout the diocese which he knew so well and in which he had already labored zealously for nineteen years. The people of Virginia appreciated the honor the Holy See had conferred on them in choosing one of their own priests to be the Chief Shepherd of the diocese in which his whole priestly life had been passed.

Bishop Van De Vyver received his episcopal consecration on October 20th, 1889. He enjoyed the rare distinction of having amongst the consecrating bishops his two illustrious predecessors—His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, and Most Rev. John Joseph Keane, at that time the Right Reverend Rector of the Washington Catholic University.



RT. REV. AUGUSTINE VAN DE VYVER, D. D.,
Present Bishop of Richmond.

On the occasion of the consecration the capacity of the Richmond Cathedral was taxed to the utmost. Those present were profoundly moved both by the ceremony and by the touching words of the new Bishop. Bishop Van De Vyver began his episcopal career with the full confidence and love of people of all classes. How well that confidence and love were placed is shown by the subsequent diocesan events.

Upon his elevation to the episcopacy, Rt. Rev. Bishop Van De Vyver threw himself heart and soul into his work. Making visitations of his diocese, preaching and confirming were his constant occupation.

The effect of his wise and vigorous government was soon felt throughout the diocese. New parishes were begun, parochial schools were attached to all the parishes possible, new communities of religion were established within the diocese, and additional charitable institutions erected. The following beautiful pen-picture of the Bishop is taken from the work, "Our Faith and Its Defenders," page 19 of the supplement: "His (Bishop Van De Vyver's) bearing marks decisiveness of character, while his face and head indicate intelligence and firmness, and his smile is so kindly and inviting that those who come into his presence and greet him feel forthwith that he is their friend.

"In every department of priestly work that he has been called upon to perform his duties have been discharged with high-minded courage and fidelity. He has a well-balanced mind, a calm judgment, the practical sense to win the confidence of the people, and his goodness wins their hearts as well.

"He is a pleasant speaker, and his sermons mark the man of culture, the thorough student of books and human nature, and the devoted pastor. He is often very eloquent,

but his discourses are usually modelled for practical instruction, and are intended to reach, and do reach, down into the daily lives of his people. His painstaking care, his orderly mind and far-sightedness have been seen and felt for good in the management of his diocese."

The accuracy of the above beautiful description of the present beloved Bishop of Richmond will be readily recognized by all who know him.

Because, principally, of the number of Catholic societies the occasion brought together from different cities, the laying of the corner-stone of St. Joseph's magnificent church at Petersburg by Bishop Van De Vyver, should be especially chronicled.

The following, relating to the presence of the societies is taken from "The History of St. Joseph's Church, Petersburg, Virginia," published in 1900:

"The most interesting event that has taken place in Petersburg for years, and one which marks an important epoch in the history of Catholicism in this city, occurred Sunday, July 1, 1894, when the corner-stone of the new St. Joseph's Catholic Church was laid with the most impressive ceremonies. . . . About half-past nine o'clock a special train arrived here from Norfolk, bringing 325 visitors. The excursionists were accompanied by St. Mary's Branch, No. 1, Emerald Beneficial Association, 40 strong, F. T. Riley, president, of Norfolk; and Division No. 1, Ancient Order of Hibernians, of Portsmouth, John Murphy, president.

"At 10 o'clock an excursion train of twelve packed coaches arrived here from Richmond. The contingent from the Capital City were accompanied by the following societies:

St. Mary's Social Union, Joseph W. Bliley, president,

100 strong; St. Joseph's Beneficial, Herman Evarts, president, 100; St. Benedict's Society, Charles Holzbach, president, 50; Catholic Beneficial Society, John M. Higgins, president, 50; Catholic Knights of America, No. 143, D. J. Costello, president, 25; Catholic Knights of America, No. 162, M. Carmody, president, 30; St. Patrick's Beneficial Society, P. J. Martin, Jr., president, 75; McGill Catholic Union, W. F. Reddy, president, 80; Division No. 1, Ancient Order Hibernians, Daniel Higgins, president, 100; Division No. 2, Ancient Order Hibernians, C. F. Taylor, president, 50.

"The visiting societies were met on their arrival by the Catholic societies of this city, and the procession, formed and headed by St. Mary's band from Richmond and a platoon of police, with Colonel John Murphy, of Richmond, as Chief Marshal, marched from the depot through the principal streets to the church lot, where the cornerstone was to be laid."

Assisted by various priests, Bishop Van De Vyver performed the impressive ceremony of laying the corner-stone. On January 12, 1896, the completed church was solemnly dedicated by the Bishop.

On June 10, 1897, news came to the Bishop that his devoted friend and the former Vicar-General and pastor of the Cathedral, Archbishop Janssen, had died in a vessel at sea, a short distance from land. The following touching account of his saintly departure from this world is taken from the *New Orleans Picayune*, under date of June 13, 1897: "About 6 o'clock he asked to be lifted out of bed. Those around the bedside protested, but Monsignor Janssens was a man with a great deal of tenacity of purpose, and never, in all his career, was known to yield after taking a stand on any matter; and even, though in the grasp of death, this characteristic of his made itself

manifest, and he tried to sit up. Seeing that he would not be content unless his request were granted, he was gently lifted out of the bed, and assumed before it a kneeling posture. He lifted his eyes to heaven, made the sign of the cross, and said fervently, 'I am ready; thanks be to God!' His head fell over, his eyes closed, and he lost consciousness. He was tenderly lifted into bed again, and gradually the respiration grew fainter and fainter, until at 6:30 o'clock it ceased altogether, and the soul of this great and good man passed into the great beyond, sure of the reward which follows a saintly life on earth. It was a peaceful and happy death, just such a one as he had prayed for, and the anterior knowledge of the approach of the end showed that his soul was already in communion with the Holy Spirit, and his earthly communion was at an end."

The funeral of Archbishop Janssens took place in New Orleans, Wednesday, June 16, 1897. Rt. Rev. Bishop Van De Vyver celebrated the Pontifical Requiem Mass, and, with deep sorrow in his heart, followed to the grave the remains of his beloved friend.

On June 3, 1900, in St. Peter's Cathedral, Richmond, another son of the Old Dominion was raised to the purple in the person of Rt. Rev. Benjamin J. Keiley, Bishop of Savannah, brother of Judge Keiley, from whose "Memoranda" we have so frequently quoted.

When Bishop McGill went to Rome in 1869, young Keiley accompanied him in order to enter the North American College in the Eternal City and make there his studies. Winning his degree of Doctor of Philosophy after a brilliant examination, he was forced by ill health to return to America his last year. Rt. Rev. Bishop Becker, of the Wilmington See, formerly of Richmond,

who had adopted him and whom he was later destined to succeed, ordained him to the Priesthood in St. Peter's Cathedral, December 31, 1873.

The consecrating prelate who raised him to the ranks of the episcopacy was His Eminence, James Cardinal Gibbons, Archbishop of Baltimore. He was assisted by Bishops Northrop and Monaghan, Bishop Van De Vyver being absent in Europe at the time. The other prelates and Right Rev. Bishop Donahoe, of Wheeling. The Very Reverend A. L. Magnien, D. D., President of St. Mary's Seminary, Baltimore, one of the greatest ecclesiastical educators of the past century, acted as Arch-Priest. The numerous Virginia friends of the brilliant Bishop Keiley feel a just pride in his splendid record as Bishop of Savannah.

In June, 1905, Bishop Van de Vyver left America to make his second "ad limina" visit to Rome. The Supreme Pontiff expressed his pleasure at the excellent report which the Bishop was able to give concerning the Richmond Diocese. He praised the work of the American bishops, priests and people. The Pope expressed his admiration and love for all Americans, both Catholic and non-Catholic. The Bishop returned laden with benedictions for his expectant flock.

On December 8, 1905, St. Mary's German Church at Richmond, which had lately been remodelled at a cost of \$17,000, held the greatest celebration in its history—the golden jubilee of its dedication. The Pontifical Mass on that occasion was celebrated by the Rt. Rev. Leo Haid, O. S. B., D. D., Vicar-Apostolic of North Carolina. Many members of the clergy were present. The English sermon by Bishop Haid at the Vesper service was a masterpiece. Bishop Van De Vyver, who was present, complimented the German Catholics in glowing words for their strong Cath-

olicity, their spirit of unity and the sacrifices they had made to renovate their beautiful church.

As it is beyond our time and abilities to fitly describe the splendid work of the faithful and efficient priests who, subsequently to the time of the Rt. Rev. Bishop McGill, have come into the diocese, and, with truly apostolic zeal, are now laboring throughout the cities, towns and counties of the Old Dominion, we shall attempt an easier, though a very sad task, that of giving the following list of Virginia's valiant body of missionaries, who, during the regime of the present Rt. Rev. Bishop of Richmond, have gone to their eternal reward:

Rev. Thomas J. Murray, pastor of Winchester, died 1892.

Rev. James A. Kenefeck, pastor of Fredericksburg, died 1893.

Rev. Patrick Donahoe, pastor of St. Patrick's, Richmond, died 1897.

Rev. John L. Tiernan, pastor of St. Patrick's, Richmond, died 1898.

Rev. Francis X. McCarthy, assistant at Alexandria, died 1900.

Rev. Thomas J. Mercer, pastor of Fort Monroe, died 1901.

Rev. William B. Hanley, assistant at Portsmouth, died 1901.

Rev. Kendall J. Keegan, of the Cathedral parish, who, after a brilliant course of studies, was ordained by Bishop Van De Vyver at St. Peter's, Richmond, August 25, 1902, died at Seaton Infirmary, Austin, Texas, where he had gone for his health, on November 17th of the same year. The deepest sorrow was manifested on all sides at the demise of so promising a young priest. His funeral took

place from St. Peter's Church, Richmond, on November 21st, and was attended by a vast concourse of priests and people. When at the grave, priests and seminarians, some of whom had been his classmates, chanted in harmony the "Benedictus," tears welled to the eyes of all present. Father Keegan was a priest of saintly life and of attractive disposition. The recollection of his sweet personality and kindly deeds is cherished by his relatives and hosts of friends as a most precious legacy.

The last death we have to chronicle, that of the Very Rev. William B. Mayer, O. S. B., Pastor and Prior of St. Mary's Church, Richmond, occurred March 14, 1904. It is safe to say that the death of no priest of Virginia, at least during these later years, has excited more genuine grief than did that of good Father William.

His death was one of the most pathetically beautiful of which we have seen any record. In apparent health, he was seized by death whilst reading the station prayers for his congregation one evening during Lent. He had arrived at the third station, where, just after reading the words: "Jesus falls for the first time under the weight of the cross," like his Divine Master, in whose footsteps he had so faithfully followed, he too fell stricken by death, which put an end to his beautiful earthly career a few hours later during the night of March 14, 1904.

When at the funeral the learned and eloquent Rt. Rev. Leo Haid, O. S. B., D. D., Bishop of the North Carolina Vieuriate, pronounced his feeling panegyric, priests and people could not restrain their tears and sobs. By special permission his body was allowed to be interred in St. Mary's Cemetery, Richmond, instead of in the abbey grounds of Belmont, N. C., as is customary for the deceased Benedictines who in life are attached to some particular abbey.

Because of his noble qualities of heart and soul, Father William Mayer was beloved by priests and people alike. At the recollection of his kindly, gentle, zealous and God-fearing soul, we can only say, "May he rest in peace. Amen!"

We shall now give some general statistics of the diocese for the year 1906. Instead of a Catholic population estimated at about 3,000 when Bishop Whelan took charge of the See of Richmond in 1841, there are now more than 30,000 Catholics. This increase in Catholicity is wonderful, if we take into account the fact that during the intervening years there has been practically no Catholic immigration into Virginia. Instead of four priests as then, there are now laboring within the diocese 54, of which 10 belong either to the Benedictine Order or to the Congregation of the Holy Spirit, and four are Josephites working amongst the colored people. Instead of the 6 churches and 12 stations of 1841, there are now 31 churches with resident priests, 36 missions with churches attached, 18 stations and 28 chapels.

Bishop Van De Vyver has created the following new parishes:

St. Vincent's de Paul's Church, Newport News, established 1889.

St. James', Falls Church, established 1892.

Sacred Heart, Norfolk, established 1894.

The Holy Paraclete, Charlottesville, established 1898.

St. Joseph's (for colored people), Norfolk, established 1899.

Sacred Heart, Manchester, established 1901.

Sacred Heart, Prince George county, established 1906.

Sacred Heart, Danville, re-established 1906.

A new parish at Berkeley, near Norfolk, is also likely to be established.

The Virginia Apostolate for Catholic and Non-Catholic Missions, an institution inaugurated by the present Bishop, and from which much future spiritual good is expected, will have as headquarters for its priests the Church of the Sacred Heart, Danville. The zealous priests of the Apostolate will give missions in various parts of the diocese, wherever there may be need of their services.

The establishment of Manchester into a separate parish in 1901, should be specially mentioned in the connection it has with the history of St. Peter's (old Cathedral), as the Catholics of that city had heretofore attended St. Peter's, and were amongst its most faithful members. The Sacred Heart Church, Manchester, with its school, as stated near the beginning of our sketch, is the munificent gift of that benevolent and faithful daughter of the Church, Mrs. Thomas F. Ryan.

As an evidence of the recent growth of Catholicity, there are assistants now at Roanoke, Petersburg, Keyser, and Falls Church, where a few years ago only one priest labored.

Since the advent of Bishop Van De Vyver, churches have been newly established or rebuilt at the following places:

Portsmouth	St. Paul's.
Roanoke,	St. Andrew's.
Petersburg,	St. Joseph's.
Staunton,	St. Francis'.
Manchester,	Sacred Heart.
Norfolk,	Sacred Heart.
Norfolk,	St. Joseph's (colored).
Lynchburg,	St. Francis' (colored).
Falls Church,	St. James'.
Fort Monroe,	St. Mary's.

Newport News,	St. Vincent's.
Keyser,	Assumption.
Henry,	Immaculate Conception.
Elk Garden,	St. Vincent's.
Gormanian,	St. John the Baptist.
Hot Springs,	Sacred Heart.
Covington,	Sacred Heart.
Shepherdstown, ...	Immaculate Conception.
Charlestown,	St. James'.
Woodstock,	Mission Church.
Kilmarnock,	St. Francis'.
Hague,	St. Francis'.
Harrisonburg,	Blessed Sacrament.
Colonial Beach,	St. Elizabeth.
West Point,	St. Teresa's.
Prince George County,.....	Sacred Heart.

A new church is also contemplated at Suffolk.

The Church of Harrisonburg mentioned above is now being constructed by the generosity of Mrs. Thomas F. Ryan. Its corner-stone was laid by Bishop Van De Vyver Sunday, October 28, 1906. The last three named churches were all built and dedicated during the present year, 1906. Sacred Heart Church, in Prince George County, near Petersburg, dedicated by the Bishop September 28, is the first church for the Bohemians yet constructed in this diocese.

As to educational institutions, there is first of all Old Point Comfort College, near Fort Monroe, founded in 1899, and placed under the care of the Xaverian Brothers, who also have excellent schools at Richmond, Norfolk, Portsmouth and Newport News. In location Old Point College is not surpassed, if equalled, by any similar institution in the country.

Four industrial schools, with an attendance of over 300, have been inaugurated by the present Bishop, of which two are for white and two for colored youths. St. Joseph's Institute, Bristow, is the name of the industrial school for white boys. It is under the Benedictine Fathers. St. Anne's Charitable Institute, also at Bristow, and under the Benedictine Nuns, is the industrial school for girls.

The colored industrial schools are at Rock Castle. St. Emma's Trade School for the boys is under the care of the Fathers of the Holy Ghost. It was not only generously founded, but is actually supported, by Colonel and Mrs. Morrell.

The Institute of St. Francis for Colored Girls owes its foundation and its daily support to the generosity of Mother Catherine Drexel, of Philadelphia. The institute is in charge of the Sisters of the Blessed Sacrament.

There are 7 academies for girls, with an attendance of about 1,000. Twenty-one parishes have parochial schools, with an attendance of some 5,000 white children and about 400 colored.

Besides at Bristow the Benedictine Sisters teach also at Richmond, and the Sisters of Charity at Richmond, Norfolk, Lynchburg, Portsmouth, Petersburg, Staunton and Martinsburg. The Sisters of Charity of Nazareth have schools at Richmond, Roanoke and Newport News. The Sisters of the Holy Cross conduct at Alexandria St. Mary's Academy. The Little Sisters of the Poor and the Visitation Nuns are at Richmond. The Franciscan Sisters for Colored Missions are located at Richmond and Norfolk. At Falls Church nine Sisters of the Perpetual Adoration have this year been established.

Instead of the three schools which in 1841 were located respectively at Richmond, Norfolk and Martinsburg each

parish in the diocese, except in a few small towns, has its own parochial schools.

There are four orphan asylums within the diocese, where 250 or 300 children are cared for. These are situated at Richmond, Norfolk, Roanoke and Bristow. An infant asylum for colored waifs, at Richmond, cares annually for about 100. There are altogether about 7,000 young people under Catholic educational and moral guidance. St. Sophia's Home for the Aged at Richmond, houses annually and provides for some 200 old people.

St. Vincent's Hospital at Norfolk is an institution that is known far and wide as one of the best equipped and best managed hospitals in the country. It is under the direction of the Sisters of Charity. A few years ago the Hospital was burned to the ground, but phoenix-like has risen from the ashes more beautiful and more thoroughly up-to-date than ever. In May of this year the hospital celebrated its golden jubilee. His Excellency, the Governor, and some of the most prominent officials of the State were present. Right Reverend Bishop Van De Vyver celebrated the Pontifical Jubilee Mass, whilst His Eminence, the illustrious Cardinal Gibbons, graced the occasion by his presence and at the Academy of Music in the evening delivered a most felicitous address.

In the different parishes of the diocese are found various societies of men and women and sodalities for the young. Some of the organizations have a national character, such, for instance, as the Knights of Columbus, which is extended into most of the important towns of the State, and is doing a vast amount of good amongst our young men. The Hibernians, the divisions of which are composed of men, the auxiliaries of women, are flourishing in a number of parishes. The same may be said as to the

Holy Name Societies and those of St. Vincent de Paul.

Richmond contains societies which number members in the various parishes of the city. Thus, for instance, is the McGill Catholic Union, founded in 1885, the members of which now occupy their splendid quarters on Sixth and Franklin streets; St. Augustine's Literary Association, organized in June, 1904, and occupying the old McGill rooms on Ninth and Marshall Streets; St. Ann's Benevolent Society and the Ladies' Beneficial Society, both of which are doing splendid work.

It might be of interest to take up the work of the individual societies of each parish of the diocese, as, for instance, that of St. Leo's Club, attached to St. Mary's German; and that of St. Patrick's Social Club, attached to St. Patrick's, Churches, Richmond, but, by such an undertaking, the present sketch would be prolonged and delay caused in its publication.

Altogether, the outlook for Catholicity was never so encouraging as at present. The faithful throughout the diocese are one with their body of zealous priests in the work of upbuilding the Church. Both clergy and people are united by an undying bond of affection to the Chief Pastor of the Church in this diocese. It is their fervent prayer that God may spare, to continue his noble work in their midst for years and years to come, the present beloved and able Bishop of Virginia, the Rt. Rev. Augustine Van De Vyver.

With the consecration of the new Cathedral this sketch is fittingly brought to a close, for with that great and imposing event will begin a new chapter of the Church's history in the Old Dominion, a new era of Catholicity in the City and Diocese of Richmond.

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